

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
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Who's Who and What's What

The Texas Declaration of Independence from Mexico was written in the blacksmith shop of a Baptist preacher.

An exchange expresses alarm at the report that of 41,000 born in France in 1935 there were 9,000 born out of wedlock.

The National Baptist Convention (colored) meets this week in Jacksonville, Fla. They are expecting from five to seven thousand people.

Will credits be given toward a degree to those College students who take part in "supervised dances"? Perhaps it will be another LL.B. which being interpreted is Bachelor of Limber Legs.

Clarke College opened Tuesday with the largest enrollment for several years. Three states were represented and about forty counties in this state. Only one member of last year's faculty drops out, Prof. Douglas, and three new ones come in.

The federal government now collects an average of \$60.19 from every man, woman and child in the United States for taxes, and the states collect more than that. They have probably doubled since the prohibition amendment was repealed.

Plans are not yet matured for the joint work of evangelism by the Home Board and the Sunday School Board, but we have an intimation that a good man who was born in Mississippi and is highly esteemed here is being sought for superintendent.

Dr. Kerr B. Tupper, son of a former Foreign Mission Secretary, goes to Mercer University, sixty-five years after his graduation from this institution. He has held many prominent pastorates, north, south and west. His work will consist of a series of chapel talks on the Bible, and teaching the orientation course in the Bible to freshmen.

Dr. Geo. W. Truett is quoted as saying, "When I was a little boy in the formative period, my father subscribed to the Biblical Recorder, and if I ever amount to anything I shall give credit to my Mother, the Biblical Recorder, and Jesus Christ." Those who make reports on Religious Literature at the associations would do well to pass this on.

Rev. Jack Bridges, our Mississippian who went as pastor to Zebulon, Ga., after finishing at the Louisville Seminary, recently closed the annual meeting there with nine additions, eight for baptism, and a genuine revival. Among those baptized was his only little girl. They had a great vacation Bible school, and nearly all departments are standardized. Some how we can't help coveting him for some good church in Mississippi.

The Sunday School Board in Nashville has published a revised edition of Dr. J. T. Henderson's book, "Financing A Church." Dr. Henderson is a deacon of the New Testament type and has proved his own convictions by working them out in the church. He is also secretary of the Southwide Baptist Brotherhood and has come in contact with more deacons than any man we know. In this book the every member canvass is set forth as the best method of enlisting our people. You can get the book for 60c and it will do your church members good to take them through it.

The Sunflower Association meeting Sept. 17 at Moorhead has out a complete program covering all interests; J. H. Kyzar, moderator, and T. L. Turner, clerk.

It is said that the French will publish a Golden Book with the names of all their men who lost their lives in the world war. It will take 120 volumes.

Dr. Jno. Huff, pastor First Church, New Orleans, will help in a meeting in Columbia Sept. 6-18 and in Calvary Church, Jackson, the first two weeks of November.

An exchange publishes a poetic prayer to be offered by auto drivers, that they may harm no one. We can't memorize the poetry, but we often ask the Lord that we may be saved from hurting anybody. You might pass on the suggestion.

Among those received into the church at Clinton Sunday were Dr. Cranfield and his wife and daughter and Dr. Deavors and wife. These gentlemen are new members of the Mississippi College faculty, who brought their religion along with them.

A man came to Dr. Gunter's office recently and asked if he might have a part in the 5,000 Club. He does not take the Record, but had seen something about it in a daily paper. Thank the Lord for those who can even see men as trees walking. But why not turn on more light.

CHARITY AND CHILDREN gives an interesting account of a prayer meeting in Riverton community in North Carolina which has been kept going for more than one hundred years. It is no wonder that great saints and great preachers have been produced in that community.

Pastor and Mrs. M. E. Dodd have just returned from a vacation in California, where Dr. Dodd supplied the pulpit of the Temple Baptist Church, Los Angeles, for three Sundays, and Mrs. Dodd visited her father, Dr. G. M. Savage, former president of Union University, who is ill in the home of her sister in Long Beach.—J. S. R.

Prof. Chester Swor says that Mississippi College students have entered upon the best year of religious activity in its history. A "retreat" featured the days preceeding the opening. This included devotional and social meetings. On Wednesday night the council was entertained by Pres. and Mrs. Nelson. The theme for the session is "Launch out into the deep and let down your nets for a draught."

After thirty-eight years of service as editor of the Saturday evening Post, Mr. George Horace Lorimer has announced his resignation, effective January 1. Mr. Lorimer is a son of Dr. George C. Lorimer, who half a century ago was perhaps America's most distinguished Baptist preacher. For many years he was the pastor of Tremont Temple, Boston. Dr. Lorimer was led to Christ through reading a tract which the wife of a Louisville Baptist preacher placed in his hands when he was a young actor.—Ex.

They used to tell us that the Old Testament must be a comparatively modern book, because the Hebrews did not learn to write until late in their national history, that their alphabet was borrowed from the Phoenicians after Palestine was occupied by Israel. Now some of the scientists are reversing the story and telling us that the Phoenicians got their written language from Joshua. In the meantime and for all time you may go right on reading your Bible undisturbed in the assurance that all scripture is inspired of God and is still profitable.

One hundred and seventy-five students at the University of Mississippi will receive federal aid to the amount of \$2,225 a month.

Somebody rises to remark that nearly every denomination was born in a revival. Then maybe denominationalism is not the evil thing it is sometimes represented.

Mt. Zion Baptist Church, Many, La., passed strong resolutions condemning the dance and calling on the people everywhere to seek to prevent the use of public school buildings for this purpose. It certainly is unfair to those who have conscientious objections to the dance to have to pay taxes for the building and upkeep of school buildings and then use the buildings in violation of their convictions.

The address of Dr. Geo. W. Truett at the Luther Rice celebration in Columbia, S. C., Sept. 25 will be broadcast over the Columbia System 10:30 A.M. (Friday). Ask your station to transmit it. Plans for the centennial celebration are virtually completed. It is thought that on Sunday 27th thousands of preachers will speak of Luther Rice and his work in their pulpits. Material giving information to any who expect to speak on this subject can be had of the Luther Rice Centennial Commission, 715 Eighth Street, N. W., Washington, D. C.

Communism is an effort to equalize the good things of this life, to distribute them equitably among all the people. It has several weak places in the program, the weakest of which is to distribute by force all worldly possessions. This cannot be successfully and permanently attained, while human nature is what it is. Another weakness of communism is its single emphasis on material values. To the communist what ever is desirable can be measured in money and purchased with money. But when this has been said, it must also be said that communism has a more equitable purpose than inheres in our present economic system. As long as men at the top get more money than they know what to do with and the men at the bottom get less than the necessities of life, some effort will be made and ought to be made to correct it. If men have to choose between a system which seeks the equitable distribution of goods in the wrong way, and one which perpetuates and sanctifies inequalities they are in a strait betwixt two.

Sunday was a great day at Clinton. Although the colleges had not opened, many prospective students had come in, over a hundred freshmen for Mississippi College we were told. These were given seats of honor at the church Sunday morning. The pastor preached on "Going away to school." There was the best congregation we have seen for a good while. About sixty people united with the church, two of them for baptism. When they were lined up to receive the hand of fellowship they extended nearly half way around the auditorium. Good work had been done by old students who returned ahead of the opening to help the new students get themselves fitted into the religious life of the community. At many colleges you have seen old students "rushing" the new comers to get them into the fraternities. In Mississippi College there are no fraternities, but the earnest effort is to get all new men lined up with the religious organizations. The Baptist Student Union is made up of representatives of all these religious organizations, and their work was very effective and will continue throughout the year.

Sparks and Splinters

The books of Missionary E. Stanley Jones have reached a circulation of 800,000.

Arrangements have been made to install 90 new style beds in the Baptist Hospital in Memphis, and a new cafeteria for nurses and employees, at a cost of \$6,000.

"Modern Mississippi" is the new monthly Magazine to advertise Mississippi, it being the outcome of the appropriation of \$100,000 by the legislature for the purpose of making known the opportunities to be had in Mississippi. Mr. Ed Lipscomb of Gulfport is the editor. The first issue appears in October.

The program of the Southwest Mississippi Pastors' Conference at McComb Sept. 14 will include a Memorial of Dr. J. R. Carter by W. A. Roper; Report of Pastors, Making the Association More Effective by P. S. Rogers, The 5,000 Club by R. L. Smith; Sermon by F. K. Horton, and Devotional by Van Walker.

We had a good day at Liberty Sunday. Seven came for baptism, and at the close of our service Sunday night we licensed brother Monette Bellue, one of our young men, to preach. He leaves for college in a few days and we have every reason to believe he will be a useful servant in the work.—C. W. Thompson, Pastor.

Sometimes the man who votes for a candidate who was not elected is tempted to say that he threw his vote away. Not so; he is responsible for his own vote, and is duty bound to vote for the man whom he thinks best fitted for the office. If he does not get his man, he has at least done his duty, discharged his responsibility. If he fails to do this, he is just so much short of being a hundred per cent good citizen. It is not success that determines our value, but our honest best to do right.

Associations meeting this week are Benton, Tippah, Lafayette, Grenada, Monroe, Yalobusha, Marshall and Lee. Those meeting next week are, Union County at New Albany, Sept. 15-16; Coldwater at Oak Grove Church, Sept. 16; Calhoun County at Midway Church, Sept. 15-16; Lauderdale County at Fellowship Church, Sept. 16-17; Noxubee County-Choctaw at Vernon Church, Sept. 17; Oktibbeha County at Sturgis Church, Sept. 17; Sunflower County at Moorhead Church, Sept. 17; Pontotoc County at Toccopola Church, Sept. 17-18, and Chickasaw County at Van Vleet Church, Sept. 17-18.

J. Mack Evans of the City Coal and Lumber Company, member of the First Baptist Church, member of the Board of Trustees of the Baptist Orphanage, was elected chairman for the city of Jackson in the Mississippi Baptist Five Thousand Club at a meeting of the Organization Committee, composed of representatives of every church in the city, last night at the Calvary Baptist Church. Mr. Evans and his committee plan to enlist one hundred workers in the city of Jackson, more than half of whom have already agreed to serve, to secure ten Five Thousand Club memberships each. Speakers will appear in the various pulpits in Jackson within the next two or three weeks and interpret the involvements of the Five Thousand Club and the bonded indebtedness it is calculated to pay.

Despite the impressions made by our secular press there is manifestly a goodly measure of religious freedom in Germany for the free, evangelical churches of Berlin have promoted, with marked success, a series of great Christian meetings during the period of the Olympic games. They engaged representative Christians of different nations to speak on the fundamentals of Christianity. On Sunday, August 9th, Doctor Arch C. Cree, pastor of the First Baptist Church of Salisbury, N. C., spoke in their Olympic Pavillion to an assembly of fully 2,500 people. Music for the occasion was furnished by a German band and a chorus of over a hundred singers. Doctor Cree's theme was, "The Glorious Gospel of Jesus Christ."

Mr. Percy F. Simpson is chairman of the pulpit committee at Flora.

Drs. Hewitt and King returned last week to their churches in Jackson after invigorating vacations.

Evangelist Bryan Simmons began a meeting with Pastor W. S. Allen in Pass Christian Church Sept. 2, running ten days.

Nebraska contestants for the beauty contest to be held in Atlantic City will wear long frocks. Is this the first sign of returning sanity.

Prof. G. M. Rogers of Mississippi College comes back re-enforced from three months spent in special study at the University of Colorado.

Last week a typographical error made Dr. Heard Steele a professor in the department of Christianity in M. S. C. It should have been Chemistry.

In this country motorists have gotten off light for killing people while intoxicated. In Russia they make the penalty heavier where the driver is intoxicated and injures another. The Russians seem to have the better idea.

The church at Star is inquiring of any other church as to pews which are being displaced by new ones. If you know of any church which has pews which they wish to dispose of, write to Mrs. Wm. Barlow, Star, Miss.

Miss Minnie Landrum, whose father and mother live in Clinton, is expected home by Sept. 15. She has been several years a missionary in Brazil and returns on furlough in company with Dr. Maddry, Dr. Scarborough and others who recently visited Brazil.

C. O. White, who six months ago was appointed a chaplain in the U. S. Army reserve, has resigned at Port Gibson. For some time the church has had Dr. M. O. Patterson and Rev. R. A. Eddleman as pulpit supplies. Recently brother Eddleman conducted a meeting in the church and ten were added to the membership.

Covington County voted against the licensing of the sale of beer three to one. But the liquor people, true to their tradition of lawlessness are now preparing, we understand, to thwart the will of the people by some shrewd maneuver. They are emboldened by the example of the liquor people who when Rankin County voted dry by a more than two to one majority employed a lawyer who was willing to undertake their case and have up to now prevented the vote from becoming effective. It is enough to arouse the indignation of every honest man, and it threatens to destroy respect for law and law enforcement officers and lawyers who have no conscience. What are honest people to do when a liquor ring with money enough can prevent the vast majority of the people from putting their will into effect.

It is sometimes said in defense of great corporations that they are not owned by the rich but by a multitude of poor people who own stock in them. Thus it is said that the vast majority of stockholders are people of moderate means, who having saved up small amounts have invested them in the stock of big corporations. This is literally true but very misleading. The majority of stockholders may be people of moderate means, but the majority of the stock is held by rich people, who control not only their own stock, but all the stock, with the result that the salaries of these large stockholders who are executives and directors are raised to the maximum and the dividends are reduced to the minimum. The little stockholder is helpless in such a situation. We know, for we have seen it in operation.

CURE FOR LONELINESS

When my heart is lonely
And folks are cold to me;
When the days are gloomy
I seek a fragrant lea.

Trees are never lonely
They smile in ecstasy;
Waving their hands so comely
From gloom they set me free.
William James Robinson
Kansas City, Mo.

The wife of the newly elected Gov. Browning of Tennessee, says there will be no liquor served at the mansion while she is there.

Northern Presbyterians are considering closing all their secular schools in Korea rather than submit to the Japanese demand for pupils to worship at shrines.

The Olympics are scheduled to be held in Japan four years hence. It is very doubtful if this will strengthen the hands of Christian missionaries in that country.

A mechanical cotton picker was given a tryout in Mississippi last week. There is still difference of opinion as to whether it is a success or not; and whether if it is a success, we want it or not.

The Watchman-Examiner says that Brown University at Providence, R. I., founded by Baptists in 1764, was the first college in this country and probably in the world to make provision for "full, free, absolute, uninterrupted liberty of conscience."—Ex.

The daily papers report the death of Dr. H. L. Winburn of Arkadelphia, Ark., where he has been pastor for many years. He was also pastor of Walnut Street Church in Louisville, Ky., for several years. Dr. Winburn had also been actively identified with and useful as a member of several Southwide boards and institutions.

Rev. Otho A. Eure has accepted the call to Ellisville and will be on the field by the middle of September. He is an alumnus of Mississippi College and after taking his theological course was for a few years chaplain in the Navy. He comes from a pastorate in Washington City and will be welcomed back to his native state.

From Ridgecrest it is announced that Mary Nance Daniel of Baton Rouge, La., has been appointed Associational Southwide Secretary of the department of Student Work of the Sunday School Board. Miss Sibyl Brame was until her recent marriage associated with Dr. Fr. H. Leavell in this work.

Former students of Blue Mountain living in and near Clinton had a spontaneous and informal celebration of the fiftieth wedding anniversary of Dr. and Mrs. W. T. Lowrey on Sept. 1st. Word was passed around and they gathered in the new home of Mrs. Sandidge near Hillman College and called Dr. and Mrs. Lowrey in to shower upon them their love and esteem. Along with a little affectionate speech making they presented them with a nice purse to gladden the day. Mrs. Lowrey herself was a student of Dr. Lowrey when he began his presidency of Blue Mountain. She was the daughter of Dr. and Mrs. J. B. Searcy, her father being at one time editor of The Baptist Record. Dr. Lowrey was twice president of Blue Mountain, succeeding his father in 1886, and again in 1911. He was for many years president of Mississippi College and saw the school grow by leaps and bounds. He was president of Gulf Coast Military Academy and of Clarke Memorial College. He was also president of the Mississippi Baptist Convention. At present he is teaching in the Bible department of Mississippi College, and preaching to churches nearby. These good people are held in high honor by all who know them, and deserve it all. May the Father's blessing continue on them.

—BR—

PREMILLENNIALISM

By L. T. Grantham, Philadelphia, Miss.

—O—

Premillennialism means that Jesus will come back before the millennium (the 1,000 years between the first resurrection and the second resurrection) bodily, in person, which is the key to all dispensational truths.

For all who "Love His Appearing," we are planning, at the great new tabernacle, Winona, Miss., a Premillennial get-acquainted and preaching fellowship meeting. There will be no cut and dried program, but each preacher will be given opportunity to pour out his heart in one of his best sermons to great crowds, for they come up into the thousands there.

If you are interested write L. T. Grantham, Philadelphia, Miss. A card will do. Mal. 3:16-18.

News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

IMPRESSIONS OF RIDGECREST

State and Home Mission conferences at Ridgecrest in August made a profound impression on the missionaries in attendance, as is evidenced by the following statements:

"It was indeed an inspiration to see and hear the other missionaries, note their difficulties and their enthusiasm in meeting them with Christian faith and effort. Surely, as missionaries, we ought to have a little better contact in the brave fight, to encourage each other in vital evangelism.

"More than ever we realized from the conference that it is the personal element that counts. We must be laid on the altar if the fire is to come down. Nothing can take the place of consecration and willingness to pay the price of a missionary life."—William H. Fitzgerald, missionary to the Cherokee Indians, North Carolina.

"The thing that most impressed me was the fervor of the workers—I do not mean only the missionaries, for all workers are missionaries,—that fervor that makes us alive with energy in spite of physical pains and financial impossibilities. And I felt that that fervor is due to the tremendous task that we have, a whole world, we might say, in darkness, and it is ours to bring to it the Kingdom of Christ.

"Personally, I came home soaring in the air, as if wings of love and determination, and prayer were leading me on. My head was so chock full of plans and my heart of resolutions that I have done a month's work in a week, seems to me. I was assured as never before that my call to the work is of the Lord, that I have done little and must do more."—Miss Christine Garnett, missionary, Guanajay, Cuba.

ITALIANS WELCOME MISSIONARY ON RETURN FROM VACATION

J. F. Plainfield, Tampa, Florida

Since returning to Tampa I have been busy reorganizing the forces of our three missions to get them lined up for the fall and winter work. We have secured the services of a talented musician for the training of voices and the teaching of musical instruments for the formation of a community choir and an orchestra to add to the attractiveness of regular church service. We pray that this may bring talent and more youth to the church.

My first Sunday in the pulpit of the North Boulevard Church after vacation brought a great welcome and attendance. The young people were especially in evidence as they forged ahead after the service to give their pastor a regular Italian reception. That demonstration touched my heart and caused me to realize how deeply these folks have been touched by the gospel of our Lord Jesus.

It was only a month and a half ago that the people of the church had expressed their appreciation of the services of the pastor and his wife by presenting a beautiful mahogany chair, a wreath of flowers and a sum of money. We have completed ten years of service among them.

My first message to the Burns Mission crowd since my return was blessed with two wonderful conversions, a young man, 19, and his sister, 16, both of them singers of gospel songs and players of the guitar. They came forward on profession of faith in Jesus Christ and for baptism. Their testimony before the Mission brought tears to eyes of all, especially of their parents.

About two hundred young people, members of our church and Sunday schools will participate in an old fashioned Sunday school picnic at one of our resorts next Thursday, and we look forward to binding the people more and more together and to win new friends to the cause.

Miss Taylor, our missionary, did very well during my absence in that she managed to keep the work going and the young people interested. The young people themselves conducted most of

the services, and they deserve a lot of credit.

INDIAN ASSOCIATION HAS GOOD REPORTS AT THIRTY-NINTH SESSION

Seven of the eight churches in the association and ten tribes from over the state were represented at the opening session of the thirty-ninth annual meeting of the Oklahoma Indian Baptist Association held at the Pawnee church in July.

Two hundred Indians had pitched their tents on the camp grounds and hurried to their places for the first meal of barbecued beef under the improvised outdoor dining hall. Some visitors had traveled two hundred miles to visit their brother Baptists in the annual meeting.

"The opening service," Dr. J. W. Beagle reports, "was one of the best I ever attended. Public testimonies of Christian experience and spiritual growth of the people were given by the Indian pastors. An evangelistic sermon was preached by D. D. Cooper."

The Indians stress evangelism at these annual associational camp meetings, according to Dr. Beagle. The concluding message each night of the four-day program was an evangelistic sermon by Cooper, pastor of the Kickapoo church. Six made profession in these services and the pastor of the Pawnee church, Missionary Roe R. Beard, baptized five the last afternoon of the meeting.

Reports of the year's work were fairly good, Dr. Beagle states. Approximately one hundred had been baptized by the seven churches. Total offerings, usually amounting to about \$2,500 for missions and a few hundred less for local work, were about the same as in previous years. One church, the Osage, has given over \$1,000 since March to Home Missions, designated to Indian work.

In addition to Dr. Beagle and Indians from ten tribes, other visitors included G. Lee Phelps, home missionary to the Five Civilized Tribes, various American pastors, and a representative from Baptist State Headquarters in Oklahoma City.

CATHOLIC ATMOSPHERE ON FIELDS SEEN IN CELEBRATIONS

A suggestion of the atmosphere in which the missionaries of the Home Mission Board in El Paso must work is suggested by newspaper clippings of recent Catholic centennial celebrations held in the Texas city.

More than 35,000 Catholics and others participated in the religious-historical celebration in a city of only 100,000 population. Leading Catholic prelates from over the state had part in the public reception, a pontifical field mass and a Corpus Christi Procession, or Blessed Sacrament.

Indicating that their present attitude toward church and state still tallies with their historic position, Catholic dignitaries were reported by the papers to be incensed because a detachment of troops had not been sent from Ft. Bliss for the mass. Officials at the Fort said that not enough soldiers volunteered for the spectacle.

And yet the Catholic officials are protesting to Washington, D. C., because the soldiers were not forced to take part in religious services contrary to their beliefs.

The work of our missionaries at El Paso, and most of it in Texas and New Mexico, is among Catholic people. At El Paso the four teachers in the Anglo-American Institute have an enrollment, during the school term, of 150 Mexican boys and girls.

The work of these teachers, and the work of other missionaries in Catholic Mexican communities, is most difficult. Their work should be continuously supported with our prayers, and, as additional offerings decrease the Home Mission Board debts and make possible an enlarged mission program, with more workers.

LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"

GOING PLACES

Chalybeate:

Large or small, dead or alive, of all the churches we have visited in Mississippi we had more subscriptions handed to us at the close of the service at Chalybeate than ever before. We suspect that Pastor B. W. Hudson had been planting prior to our coming. Chalybeate now has more than one-half its families subscribing for the Record and increased its subscribers by 933 per cent. How we wish all, instead of some pastors, backed the Record as does Rev. B. W. Hudson. A dynamo dressed up describes him. And never shall we forget the hospitality of the Hudson home. Mrs. Hudson is the ideal pastor's wife and hostess par excellence.

While in Chalybeate we also enjoyed the hospitality of the Meeks and Bangers.

Walnut:

Walnut people are rejoicing over the completion of their new church building. And it is worth rejoicing over. Rev. T. R. Hammons is the beloved pastor. He too had prepared well and it was easy to get over half the families to subscribe. Much credit is due the Baptist Record committee, Prof. W. B. Tennyson and Mrs. Alice Scally, as they did most of the work.

We have asked the Walnut folk to send us a write-up of their new church building.

Our hosts while in Walnut were Prof. and Mrs. W. B. Tennyson and their hospitality was all that could be desired.

As a result of our visit to Walnut the Record subscription list was increased by 633 per cent. What Walnut did (in the midst of a building campaign and a debt, some take notice) others could do if.

Providence:

Providence is a fine country church near Chalybeate. Rev. B. W. Hudson is also pastor. It is one of the nicest country churches to be found in Mississippi. And they built last year and did it without a debt.

As a result of our visit there the Record subscription list for Providence increased by 500 per cent with more to come.

West Corinth:

This is another church fortunate in having Rev. B. W. Hudson as pastor. With only 90 minutes to work Pastor Hudson and the writer saw 13 people. Nine subscribed. It is still true that, "Ask the people and they'll subscribe." But wishing or announcing or complaining never gets 'em.

A good crowd was on hand for the mid-week service. In fact we have seen fewer at larger churches.

Canton:

It was recently our pleasure to spend a day in Canton assisting Bracey Campbell get ready for a special Canton edition of the Record. We heard many fine things about the love of Canton people for Dr. Campbell. If there was anybody in town that he didn't know we failed to notice it. If there is a busier pastor in Mississippi we don't know about it. The church continues to prosper under his fine leadership.

SHE'S RIGHT

"I can not do without my church paper. Been a subscriber too long to stop taking it. We need it more and more as old age creeps upon us. Think the Record gets better with the passing of years.

Yours for good works,

Mrs. O. R. Griffin, Columbus, Miss."

—BR—

Someone passes on the information that it used to keep three sheep and an acre of cotton busy to clothe a woman; now a silk worm does it and finds time hanging heavy on his hands.

EDITORIALS

NO MAN HATH SEEN GOD

Let's get this clear in our minds: the people who would remove the supernatural element in religion would destroy religion. If it isn't supernatural, it isn't religion. It may be a more or less valuable philosophy; it is certainly a speculation; but it is not religion. Religion is knowing God and responding to this knowledge. Religion is union with God, being reunited with God and having fellowship with Him. Superstition is imitation religion; it is the product of ignorance or imperfect and incorrect knowledge of God. But the genuine article of religion is based on true knowledge of God.

Jesus said to the Samaritan woman, "Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews." The Samaritans had a superstition; Israel had the true religion for they had the knowledge of God. God had revealed himself to them, to the patriarchs and prophets. They had the oracles of God, the divinely revealed word and the divinely appointed ordinances. Of them also is the Messiah.

What we are saying here is that religion is not something that man has devised; it is not the invention of priests; it is not the discovery of astute minds or spiritually sensitive souls, it is a divine revelation and heavenly communication. Men have not groped their way up to God; they have gone the other way. Man cannot by searching find out God, nor know the Almighty. The book of Job is testimony to that. God came to man. There may have been people who were feeling after God, but they never found Him, for the best of them were still worshipping an "Unknown God." Even the devout Centurion, Cornelius, had to have some one sent to him by divine direction to tell him words whereby he should be saved.

And as for the Bible, it is not the accumulated results of the best efforts of the best men. It is not a personal interpretation. But "Men spake from God, being moved by the Holy Spirit." "God having of old time spoken unto the fathers in the prophets, both at the end of these days spoken unto us in His Son." Man cannot by scaling intellectual heights come to know God, but rather they "become vain in their reasonings and their foolish heart was darkened. Professing themselves to be wise they became fools." Our only hope of knowing God is in the revelation he has given us in His Son. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared Him."

All other so-called religion is only a superstition, whether it be gross fetishism as in Africa, the blundering efforts of the more intelligent Buddhist, or Brahmin, or the shallow and vaporous effervescence of the American rationalist who shuts his eyes to the light of the knowledge of the glory of God in the fact of Jesus Christ.

Miss Corinne Byrd has recently been engaged to teach French and Spanish in Mississippi Woman's College at Hattiesburg. Since her graduation from the Woman's College she has taken a degree at Mississippi College and studied in Mexico City and the Sorbonne in France.

There are a lot of good sized humbugs still buzzing around with the cry that to legalize liquor will put the bootlegger out of business. But the Washington Post of July 21 is said to report the amount of liquor sold by bootleggers in Virginia is about equal to the amount sold by the state licensed stores. Liquor people are the most conscienceless liars that have ever been produced.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

WE HAVE FOUND THE MESSIAH

Here is where hope and realization meet. In this announcement is found the fulfillment of the Old Covenant and the introduction of the New. From the first glimmer of hope in Genesis, through all the growing expectation of the prophets and patriarchs and psalmists, we have come to the day of realization.

These are the words of Andrew as he becomes the first evangel of the good news. He is the first, John tells us who started out to find somebody else and announce the truth that had changed and gladdened his own life: "We have found the Messiah, which John interprets for us, the Christ." John is an old man now, and looks back a long way in time and over a good bit in space, as far from his native land he recalls the first meeting with Jesus. John must needs use the word his readers would understand, the Christ, but Andrew uses the word which had been cherished in Israelitish homes from generation to generation, the Messiah; we have found the Messiah.

Through all the vicissitudes of their history, and much of it was dark, when hope grew dim, they still cherished the "Hope of Israel," the coming of God's anointed, the one who would fulfill all their national and individual ideals, the one who would redeem Israel. They had longed and prayed. They had taught their children the words of the prophets: "Comfort ye, comfort ye my people."

John the Baptist had startled them into expectation: The kingdom of heaven is at hand; repent ye. The people came in crowds to hear his message; their faith and hope revived. Many of them turned to God, and eagerly inquired, What must we do. He told them to straighten up and straighten out; to set things right, for His fan is in his hand and he shall thoroughly cleanse His threshing floor. He shall gather the wheat into the garner and the chaff should be burned up with unquenchable fire.

Then Jesus comes and is identified by the descent of the Spirit. John points him out, first publicly to all the people as the Lamb of God that taketh away the sin of the world. But preaching to a crowd is not enough, the message has to be carried to the individual. And so on the morrow John was standing and two of his disciples. Again he sees Jesus walking and he points these two men to him and says, "Behold the Lamb of God." This time it takes effect; the two disciples followed Jesus. Most preachers have found that they lead more people to the Lord dealing with them personally, than when preaching to a crowd.

Timidly these two men followed Jesus' steps. Here was the one about whom all the preaching witnessed. But they still knew little of Him; they wanted to know more, to know all. They would see and hear for themselves. They must if they would really know Him. Then Jesus turns and sees them following. He always sees. He always cares. He always encourages and leads us on. "What seek ye?" spoken in such gentleness and winsomeness that they are emboldened to say, "Rabbi (Mister, Master, Teacher) where are you staying?" Then He graciously invites them, "Come and ye shall see." It is as if He had said, I will be glad for you to come and stay a while. If you are interested, I shall be glad for you to come and we will talk things over. How well John remembers it, "It was about the tenth hour." The hours passed and their souls found what men had longed for, what all men long for, some one who can tell us all that we need to know, answer all our questions, satisfy their souls' desire. "He that cometh unto me shall never hunger."

O thou whom our souls desire, the satisfaction for our every need, our strength and our Redeemer. We have found him of whom Moses in the law and the prophets wrote, Jesus of Nazareth. To thee will we cleave, for in thee and in thy work of redemption is our hope forever and ever. Lord to whom else can we go? Thou hast the words of eternal life. And we have believed and know that thou art the holy one of God.

LOOKING OUT THE BACK WINDOW

Through the kindness of Miss Mary Ratliff of Raymond we are permitted to look over an old copy of The Baptist Record, dated August 28, 1884, a little over fifty-two years ago. The editors were J. B. Gambrell and Geo. Wharton. It was published in Clinton, and the publishers sold other literature and conducted a printing office. The paper seemed to serve Louisiana Baptists also, as the Louisiana brethren wrote for it and their colleges advertised in it.

The first article in this issue is an editorial on Women's Missionary Societies, which seemed to be under suspicion of some of the brethren, but the editor vigorously advocates them, answering all objections. The Secretary of the Women's Work at that time was Mrs. A. J. Quinche of Oxford; the President, Mrs. J. L. Johnson of Oxford.

It is interesting to see the names of contributors and of others mentioned in this issue back there is 1884. Bro. R. G. Hewlett writes on "Human Depravity"; Senex writes on Mississippi College; W. H. Patten writes on Temperance; Rev. R. N. Hall writes of the death of his wife at Moss Point. She had edited a children's missionary paper. He was the father of B. B. Hall of Rolling Fork. L. S. Owen writes from Tupelo. J. C. Buckley reports a meeting at Westville. W. H. Head writes from Louisville, Miss. T. C. Schilling writes about New Zion in Amite County. R. H. Crozier, a Presbyterian preacher of Sardis, writes about his book Araphel or the Falling Stars of 1833, to combat evolution.

Other names we see are, W. S. Webb, Prof. R. M. Leavell, Prof. J. G. Denpre, Rev. R. W. Hall, Dr. Walter Hillman, T. S. Powell, Gates of Brownsville, Tenn., A. W. Lamar, I. H. Anding (still living), L. R. Burrell, W. T. Ratliff, Rev. J. A. Synder, J. R. Johnston, Rev. C. P. Johnson, pastor of the colored Baptist church in Clinton, recently deceased, L. M. Stone, M. C. Cole, W. T. Slocumb, R. L. Allen, J. H. Lane, R. C. Crawford, W. D. Allen, and others.

There is a list of the district associations with the time and place of meeting. Most of these no longer exist under the names they then had, and probably not one covers the same territory.

All such historical treasures as this ought to be in the Library of Mississippi College where are kept the documents of the Mississippi Baptist Historical Society.

East Tupelo Church will dedicate their new building next Sunday.

The Baptist Courier always classifies its jokes under a special subject each week. Last week the jokes were about Henry Clay. Here is one which it may add to its list. The story goes that Bill Nye walked into a swanky New York hotel late at night looking unkempt from a day's travel. The clerk not knowing him and not being pleased with his appearance told him they had no room for him. Being earnestly entreated he agreed to put Mr. Nye in a little cubby. But when the guest pulled out his roll and took a hundred dollar bill off to get the change the clerk remembered he had a nice room left. This Mr. Nye declined, but said, "Young man you remind me of Clay." "Ah," said the young man, "Henry Clay was a great man." "No," said Mr. Nigh, "not Henry Clay, just common yellow clay."

PASTORAL CHANGES: S. T. Mayo, Alabamian, becomes pastor of Fisher St. Church, Jonesboro, Ark.; P. D. Sullivan goes to Houma, La.; J. E. Willis goes from Eau Claire Church, Columbia, S. C., to a church in North Carolina; D. J. Evans succeeds L. J. Westfall at Huntington Church, Baltimore; Philip Brown goes from Sanderson to Crane, Texas; G. D. McClelland from Pelacios, Texas, to Fairbury, Neb.; C. W. Pearson after ten years service resigns at Alice, Texas; L. B. Jenkins resigns at Mesquite, Texas, after ten years; R. W. Lackey goes from Wilburton to Lawrence Avenue, Oklahoma City; O. M. Stallings goes from Tulsa, Okla., to Batesville, Ark.; W. W. Ayers succeeds W. H. Horton as pastor of Calvary Church, New York City.

Convention Board Department

R. B. GUNTER, *Cor. Sec'y.*

This one thing we do, pay our debts.

OKLAHOMA BRETHREN

The caption should include "sisters" as well as brethren, because in all probability the women are leading the men. The Baptists of Oklahoma Convention have given themselves definitely to the task of paying their debts. They are in a Debt-Liquidation Movement, and since Mississippi Baptists are in a similar movement there is a sympathetic and companionable spirit existing between Baptists of Mississippi and Oklahoma. For this reason and because Dr. Andrew Potter expresses the conquering spirit, there is given below his statement which appeared September 3rd on the front page of The Baptist Messenger. We trust that all Baptists of Mississippi will take time to read what Dr. Potter says and then govern themselves accordingly. Following is his statement:

"THERE SHALL BE NO ALPS"

Andrew Porter, Executive Secretary

A well-meaning friend visited my office the other day. We spent thirty minutes together discussing the denominational program and related matters. We talked for fifteen minutes about the Debt-Liquidation Movement. When this friend left I found he had "done something to me." I was down-hearted, low in spirit, blue, pessimistic—I had that feeling of impending disaster. I was soaked in gloom.

As I went from my office home I kept wondering, "What has come over me." Then suddenly I remembered the conversation with this friend. He had throughout the entire conversation emphasized the difficulties that lay ahead of the successful consummation of the Debt-Liquidation Movement. He had discoursed on the drought and its disastrous effects. He had pointed out that election year was always a difficult time to raise money. He had emphasized at length the huge debt on many of our great churches. I suddenly remembered that through our entire conversation he had not suggested one single road that leads to success, but rather had emphasized the reasons why we could not succeed. Hence, the thermometer that registers my enthusiasm had fallen below zero. I realized what was the matter with me. No wonder I was disheartened, pessimistic and discouraged.

We do have a big task ahead. I am not discounting the difficulties and obstacles in our way. Almost any reader could assign at least a dozen reasons why we cannot succeed. But why call attention to these? I can think of more of these than I want to without being prompted. Let us think and plan toward success in spite of the hindrances and difficulties.

We shall not be able to convince and inspire others until we have first gotten the victory in our own hearts. We must screw our courage to the sticking place. We must refuse to take "NO" for an answer. We must preach to ourselves until we BELIEVE and then we can lead OTHERS to believe. "Faith treads on the world and on hell."

The way to success in the Debt-Liquidation Movement is to work as if all depended upon us and pray as if all depended upon God.

Joshua and Caleb refused to be scared out of the Promised Land by the giants and walled cities. The "Sons of Anak" did not frighten these heroes of faith. There is a tonic in the tone of this Old Testament good man, Caleb, who said: "Let us go up at once and possess it; for we are well able to overcome it." Two members of this Old Testament committee refused to admit that "they are stronger than we."

The associational period will write the story of "Success" or "Failure" for the Debt-Liquidation Movement. What we do must be done quickly. We must drive to a finish remembering that

God is on His throne "high and lifted up," that with faith in Him backed by an unconquerable will to win we can succeed.

When Pitt would force the hold of France on lower Canada by the capture of Quebec, a number of veteran generals were summoned. Each found some difficulty, some insurmountable obstacle. At last General Wolf, the youngest general in the British army who had just become thirty years of age, was called in. To the question, "Can you take Quebec?" he replied, "I will take it or die." He did both. With the same sacrificial spirit and "will to win" we CAN succeed with the Debt-Liquidation Movement.

"I want to let go, but I won't let go
There are battles to fight
By day and by night
For God and the right
And I'll never let go."

—O—

"SEEK AND YE SHALL FIND"

Some of the Saviour's sayings have more than one application. He said, "Seek and ye shall find." This will apply to the work in the Five Thousand Club. One lady worker secured her ten members. She said not one person declined when asked. One man approached forty before securing his minimum of ten members, but he found them by seeking. Another man was so pleased over having secured his minimum of ten he began immediately to seek ten more and at this writing has just about reached his twenty.

It is the business of the worker to ask. It is the duty of the other person to answer. There are five thousand Baptists in Mississippi who will give \$1.00 a month until our debts shall have been paid. It is the duty of the worker to seek them and to ask them. Jesus also said, "Ask and ye shall receive." The only thing that assures failure in this Five Thousand Club movement is the failure on the part of the workers to seek donors and to ask them. The seeking and the asking will assure and secure five thousand contributors.

But this movement is like all other important issues. It is similar to the question of salvation. "Today is the day of salvation." Today is the day for the worker to complete his task. Procrastination is still the thief of time. When as a child the writer was required by his parents to take medicine, he always took it just as soon as he could get to it. The task of securing these memberships is in some cases no easier than taking medicine, but the after results are very gratifying. Every worker should be persistent, courageous, untiring and persevering until the last membership shall have been secured. This movement should be completed before the close of September. Every worker should work as if it must be closed today. If the workers in the field would tackle the task with bulldog tenacity, the work would come to a glorious finish in one day's time. Large numbers of memberships are coming in every day. But let's finish the task at once. We are well able. That old Hero of the Cross who spoke of his crown of righteousness is the same one who had previously said, "I have FINISHED my course."

—BR—

Suppose the apostles had said that they were hopeless in their efforts to save a lost world until they had behind them a great united church whose combined strength could be used in a mass attack on the sinful world and all the powers of the devil. They would never have started. They had the gospel which is the power of God, and they had the Holy Spirit. That was enough. All this talk about a divided church being helpless before the world, the flesh and the devil is the sheerest nonsense. The effort to corral all Christians into one great body in order to impress the world is due to a complete misunderstanding of God's plan and method of bringing in the kingdom. We are reckoning on the wrong instrumentality. Any man who is full of the Holy Ghost and has a saving knowledge of the gospel is as irresistible as was Peter at Pentecost. This thing of waiting till all the churches get into one big church is just an alibi, and a delusion.

THANK YOU

To those named below for lists of subscriptions recently sent in.

Mrs. Olen Lantrip, Dudley Rowan, Amory; E. W. Green, Meridian; Mrs. Eugene Roberts, Mrs. G. A. McGuffie, Mrs. Frank Bryan, R. T. Cheek, Nettleton; R. E. McCoy, DeKalb; J. B. Howell, Mize; S. H. Speck, Blue Springs; Dr. T. L. Morgan, Tupelo; J. M. Hill, Laurel; Mrs. A. L. Brown, Mrs. G. M. Martin, Perkinston; F. S. Huff, Raleigh; W. L. Walker, Miss Annie Jane Bryant, Mize; T. L. Houston, Sylva; Rev. N. J. Lee and 24 others, Wiggins.

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—BR—

PASTOR, JUST A MOMENT, PLEASE!

—O—

John Ruskin said, "I do not wonder at what people suffer, but I do wonder at what they miss."

Don't miss the opportunity of hearing and having your people hear Dr. George W. Truett on Luther Rice over Station WIS, September 25, 11:30 A.M.

Don't miss the opportunity of preaching to your people about Luther Rice, the great Baptist hero, on Sunday, September 27.

Don't miss the opportunity of having the instructive and thrilling pageant "The Frustrations of Luther Rice" presented soon.

Order literature from the Luther Rice Centennial Commission, 715 Eighth St., N. W., Washington, D. C. —J. E. Dillard.

—BR—

"A ROSARY OF FACTS" is a new book by Dr. L. L. Gwaltney, editor of the Alabama Baptist, who had already given to the world his book on Immortality. The introduction is by Dr. L. O. Dawson. Dr. Gwaltney is one of the most forceful writers among Southern Baptists, and he has discussed in this book the most important facts that bear upon the Bible. These include Creation, Incarnation, Virgin Birth, Regeneration, Resurrection, Inspiration, The Church and Immortality. The reading of the book will induce clearness in thinking, conviction and assurance in faith and strength for service. We hope that many of our Mississippians will avail themselves of the opportunity to read it. It has 145 pages and sells for 90c. Write the Baptist Book Store.

HIDING GOD'S WORD

William James Robinson

"Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:10). Our opportunities, possessions and talents are valueless to us unless we use them. Men have knowingly allowed great opportunities to pass that might have been used to good advantage if they had only been alert. Misers have starved with thousands of dollars in their possession. Many men now live in penury with great wealth at their command. We say such men are eccentric, and maybe they are. But how about the innumerable multitude that deprive themselves of help they could so easily secure from God's word?

The Bible is a priceless treasure that each one can easily own. It is a fountain pouring forth abundantly refreshing water for all who will drink; it is a mine of the finest gold for all who care to seek for it; it is a field where priceless gems may be gathered by all who truly care for them; it is a lamp that makes bright our darkest nights; and a beacon that points the way to joy and peace and eternal bliss. It is even much more than this to all who study it daily. Its treasures must be coveted with holy covetousness if they are to be enjoyed.

The Psalmist prized the word of God very highly for what it would do for him. He hid it, held it, treasured it in his heart all the while that he might not sin against God. In doing this he was far wiser than he could even imagine he was. The men who shut the word of God out of their hearts expose themselves to every possible temptation. The very act is exceedingly sinful. Many who do this fall into the most grievous sins and find themselves burdened with every kind of disgrace. To shut the word of God out of the heart is to open it to every evil.

The life that is controlled by God's eternal word will glow with righteousness and turn with unspeakable joys. It produces courage of the highest order and character that can not be impeached. The man who hides God's word in his heart will become a tree of righteousness and a fountain of gladness to all who behold him. He will feast on heavenly manna and drink freely of the water of life. His words will be a healing balm to broken hearts and music to despondent spirits. It will be a shield and buckler to his own soul, and a tower of strength to his friends. It is all this and much more than can be expressed in the language of men.

The man that cares for his own welfare, and deeply desires to be helpful to his fellows, will emulate the Psalmist. There is no sweeter joy in life than the joy of helping another to drink of gladness. The sincere man can feel no keener sting than the one that comes from the knowledge of knowing he has injured one who trusted him. Each man is his brother's keeper; and the word of God hidden in his heart enables him to do this to the best advantage.

We can not hide the word of God in our hearts unless we know it. Memory is a marvelous faculty with which our Creator has endowed us. It debases it to charge it with salacious or other hurtful recollections; but God is glorified when it is laden with wisdom's words and especially his own words. It is profitable to memorize great portions of the scriptures. Do this sincerely and it will purify and elevate your thinking, dignify and beautify your speaking; and put your conduct above reproach if you obey its suggestions. Time is never wasted that is spent in finding out the truths contained in God's word.

We hide God's word in our hearts by knowing it; and then by truly believing it. Every statement in the Bible merits belief. Its history is reliable. Its poetry is richly entertaining and highly edifying. Its prophecies will all be fulfilled. Everything it requires of us is for our highest good. These things can be said truthfully of no other volume that deals with similar ideas. The Bible stands on its own merits.

To truly hide God's word in your heart, read it reverently, seriously, devotedly, inquiringly

and gladly every day. With painstaking care memorize choice portions so you can meditate on them whenever you are at leisure. Leisure hours when you can lay aside necessary duties can not be employed to better advantage than in meditation on great passages of scripture. The Psalmist did this both day and night, and delighted to have the rising sun find him so employed.

If you really hide God's word in your heart it will reveal itself in your conduct. It will make you vibrant with loving kindness and rich in golden deeds. Your soul shall hear the sweetest melodies and in turn will cause others to overflow with lilting rhapsodies. You will bind up the wounds of unfortunates and pour into their souls the wine of gladness; and for this service you shall quaff the richest joys.

It is true beyond the shadow of a doubt that the men and women who have known the Bible best, have loved it; but in turn have practiced it most painstakingly, and are as a result of this our most exalted characters. No man can know, and believe the Bible, and strive to govern his conduct by it and fail to be highly honored by his fellowmen. It will give him a conscience void of offence; and all who know him will delight to honor him. To deny yourself an intimate acquaintance with the Bible is to refuse your greatest heritage.

Kansas City, Mo.

"CHURCH MUSIC"

Pointed Paragraph

L. E. Reynolds

No. 29 Better Music in Sunday Schools and Baptist Training Unions.

In the average Sunday school and B. T. U. of the churches of the Southern Baptist Convention, the music is not on a par in ideals and standards with the ideals and standards promoted and maintained for the teaching and training departments in organization, plans, programs and literature. The general cause for this is a lack of knowledge and indifference on the part of the church leadership, generally, the Sunday school and B. T. U. in particular. This, in turn, is the result of a lack of opportunity, the predominance of cheap revival music used in these departments, the influence of the commercial song book publishers and singing school teachers, inefficient song leaders, evangelistic and otherwise, customs, prejudices, likes and dislikes; also the failure on the part of our denominational agencies to take cognizance of the present day music educational advantages and make plans to bring the music program up to the level of development that is required in other phases of the work of these departments. The writer wishes to make the following suggestions that will help these conditions. Along with standards required of the other officers, courses of study, organization and so forth make a standard of requirements for the music in these departments in leadership, type and character of music used and its rendition; require some music knowledge—not necessarily theoretical or technical knowledge—of all those who build the programs; grade the music by departments; use only hymnals or song books indorsed or published by the Sunday School Board, placing strong emphasis upon the use of hymns and the highest grade of gospel songs and special choruses; require the same standard of efficiency for music as for other phases of the departmental work; work in parallel cooperation with the ideals established in secular music education, as is done by the teaching and training departments in respect to general literary education; build music programs in these departments according to the needs of those for whom they are built instead of according to their desires, like and dislikes—but present it to them in a way that it will be accepted by them.

Talking about moratoriums in preaching, there are many people who would not know the meaning of the word who have had the full benefit of that kind of moratorium for a long time.

THIS MODERATE DRINKING

Condensed from Harper's Magazine

Anonymous

There has come over me recently a psychological change. I shall not want to take a drink again for months, possibly years. I do not consciously say, "Now I am going to stop drinking," but my taste for liquor has gone. My unconscious mind, revolting from a thousand disgusts and defeats, has put me on the water wagon.

I am a moderate drinker. Were I a man I should be considered a model: I drink less than those about me. I do not drink every day. I have but once in my life had a pick-me-up in the morning. It never occurs to me to drink alone. I drink very much less than most of the younger women I know nowadays. Moreover, I watch myself carefully; I do not want to throw my hat over the windmill or relax the usual inhibitions.

To drink not habitually, to keep a watch over your conduct—that is called temperance. This is the outward story, the story I mostly tell myself. The real story is something else, and in telling it I am persuaded that I am telling the story of the average drinker.

The story of the moderate drinker is briefly this: there are almost no moderate drinkers. Not in this country, not now, not any more. There have been the truly temperate, those who drank a glass or two of wine at dinner or a bottle of beer, in the evening. My father was such a one. Nightly he drank his glass of beer. The point is that he didn't drink for the effect; he used drink as a food. He paid none of the prices which there are to pay for the pleasure drink brings with it.

For drinking has to do with feeling different. If you do not drink for a kick, a punch, sensation, you do not really drink. I myself drink for change, liberation, let-down, and forgetfulness—as well as for talk and companionship.

Recently I went to a party in the home of young friends. It was a party with too many men, and when I arrived it seemed to me I had never seen in one room so many worthy and dull young men all at once. No one got tight. No one was unseemly. But, thanks to plenty of drinks, we passed a pleasant, even a gay, evening. We found points of contact and something to say to one another when, had we been cold sober, we should no doubt have been as mute as eggs. Something at once kind and a little exciting had been evolved from unlikely elements.

How much of a price did we pay next day for a not very good party? I know my hostess called me up to say she had the "jitters," and her husband a hangover. I know that a number of the worthy, dull young men had been doing a hard shot of drinking before they came. I know that I awoke with that stuffy feeling which late smoking and repeated highballs give me. I had a serious piece of planning to do at the office, a tough sort of nut to crack, and I knew that I was going to be completely unable to do it, that my abused mind was weak as a rag. Though I presented all the outward signs of a busy woman, my mind slid away from concentrated work with that peculiar slipping, side-stepping motion of the reluctant brain. I cursed myself for a fool. Why had I drunk so much? Why had I spoiled my work? What, now that it is over, had I got out of it? Why?—the innumerable questions of the hangover.

I know men who drink as I do, only oftener and more at a time. Do they really fool themselves into thinking drink doesn't hurt them? Do they, like myself, sit at their desks going through the motions of working? Or do they say as I so often have, "I never drink enough to hurt my next day's work"? What constitutes hurting the next day's work? Do they not know that alcohol interferes with any prolonged act of thought, concentration, or invention?

We have lately evolved a new measure for the unscathed drinker, the moderate. It is the ability to be down at one's work next day with a bright eye. A theory had crept into even our household fiction that drink does not harm one if one can appear fresh in the morning.

My belief is that few and far between are the people who next day do not feel their drinking, over whom alcoholic fatigue does not come like a dim fog; who keep intact those higher assets of humanity, creation, judgment, decision; whose nerves at some time in the day are not racked with the need of a drink. The moderate drinker's thesis is that he does not show his drink in any untoward social action, that he feels his drink in only a little pleasant relaxation, and that next day he suffers no ill effects.

My contention is that there is nothing about which people are more deceived than how they act when they drink; and that there is nothing about which people lie more fluently than the after-effects of drinking. Drink causes strange psychological changes which the drinker does not remember. You may be sure if you have had "a few drinks" that queer changes are taking place within you.

I have an acquaintance who, in this state, becomes quarrelsome and a nuisance. She is a fine-looking, strong woman, usually charming to meet. Her censor does not allow a sign of drunkenness to appear; her eyes and speech are clear, but she becomes overbearing, arrogant, and finally sullen. I have another friend who grows suspicious of everybody; a conviction of the loneliness of the human spirit envelope her. She knows her children do not care for her and want only her money. I know that lamentable changes take place also in me of which I am unconscious; that, without being "plastered," I become repetitious and tiresome, and that I do not drink as well as I think I do.

It is these minor changes—the strange obliqueness of the semi-drunken vision—which it would be interesting to know more about. The sloppiness and loud laughter which mark the behavior of those who "let go." The way certain personalities and faces disintegrate—for there are people whose faces, when they are drunk, fall apart in the most terrifying way. The quarrels which occur between friends but especially between husband and wife when no one admits to being tight. People lie to themselves perpetually about these psychological changes caused by even moderate drinking.

Our country is facing a great social experiment. It concerns ladies who drink. The theory, of course, has always been that ladies don't drink, or if they drink they never get tight. In my experience, the ladies who drink do from time to time get lit.

I grew up in a set of people to whom drinking was a matter of course. At the parties and lunches to which I went as a young girl there was always plenty to drink. But throughout the country, and particularly in the Middle West, before prohibition there were whole societies made up of non-drinkers. Now we have become a nation of mass drinkers. For the first time in the history of society, women are drinking along with the men. Only among the working class does the good old tradition linger that it is the husband's much grudging privilege to go out and get tight while the wife waits at home in tears or with a rolling pin in hand.

This bi-sexual drinking has done some strange things to society. It has broken down a number of barriers. In nine parties out of ten I go to everyone is decorous enough. A few people get a little loud. On the other hand there are certain charming and reserved women whom drink improves, who develop unexpected wit and spontaneity after a few drinks. Occasionally there are parties where women drink to relieve their "sex inhibitions." I have witnessed ladies who become frankly and embarrassingly loose—and others who became sluttish. Certainly a new social order has come in with women drinking, and it is one singularly ill adapted to the modern home.

In American homes, where young people and older people are jumbled up together, the children naturally see their parents and their parents' friends drinking. They see guests who have "passed out." What happens to children who witness the people they look up to and respect becoming foolish with drink?

What generally happens is that in the early teens children are apt to be embarrassingly censorious of their elders. But soon they, too, grasp a glass in their hands with determination. One thing is certain: there is not a child who can bear the thought of his mother being even the most infinitesimal shade altered by drink, the slightest iota lit. And that is what happens to the vast majority of women if they drink at all.

What to do—that I don't know. It's a question so new that society has not yet given its answer. There was plenty of drinking 25 years ago, but there were at that time very few growing children who had seen their fathers lit, and practically none who had seen their mothers lit.

I am glad I do not have to answer these broad social questions myself. And I am glad that for a long time drink is crossed off my list. I have enjoyed drinking. I enjoy the unexpected friends one makes. I enjoy the release from fatigue, the sudden lifting of responsibility, the rest that a change of rhythm brings. But the price, for me anyway, is too high. This I know: My soberest years have been my happiest.

—Credited to the Readers Digest—May, 1936.

—BR—

AROUND THE WORLD

—O—

Best Investments

Missionaries are certainly the best judges about the advisedness of representatives visiting the foreign fields. Missionary A. Scott Patterson, who gave himself so unreservedly to Nigeria, Africa, says that "the fact is that the best investment being made at present by Southern Baptists is the money being spent that Dr. Charles E. Maddry, Executive Secretary, might visit and study at first hand missions as they are."

Another missionary from Africa affirms that "some representative of the Board, not a missionary, should regularly visit the field, with authority to act where necessary. No representative has ever visited Nigeria, Africa."

—O—

Pastor Ordained

News of the ordination of Rev. Shuichi Ozaki, July 5, has just come from Fukuoka, Japan. Mr. Ozaki is the pastor of the Baptist church just off of the Seinan Gakuin campus. It is in reality the student church. This beautiful, little House-of-God was built by the Japanese Christians without any assistance from the Foreign Mission Board. Mr. Ozaki is not only the pastor of this little church, and a member of the Seminary and Seinan Gakuin faculty, but he is also a great personal influence among the students.

Mr. Ozaki will arrive in the States this week to matriculate at Southern Baptist Theological Seminary, Louisville, Kentucky. Southern Baptists will be glad to know that Mr. Ozaki comes as an ordained minister of God.

—O—

Not long ago I went out to a little preaching station called Itaperussu, about two hours by train from here. The story of the development of that work is extremely interesting and hinges largely around one man whose name is very significant. When I got off the train I was met by a large man, about the size of Dr. Maddry, who introduced himself as Antonio de Christo (Antony of Christ). Something of the story of his life, which he told me as we walked across the hills, will reveal that he, like Simon of old, was not living up to the full promise of his name until Jesus found and transformed him. He showed me the former foot-ball field, now fallen into disuse, where on the Lord's day he often led his team to victory. There, too, was the stand where strong drinks were sold to the crowd which his athletic feats attracted. As he pointed out to me these places of former interest, I glanced at his face to see whether there remained a trace of longing for them, but he had set his hand to the plow and there was no turning back. He showed me the little church building they have erected at their own expense, and that largely because of his own efforts and consecration. I saw him superintend the Sunday school and then teach a class of boys. Yet the most remarkable thing

about him is that when he was converted he could neither read nor write, but now he does both well. For him the Bible became a constant companion, and as he goes over those hills and through the valleys, he has made the influence of the Gospel felt in practically every home, for he always has a tract or a little gospel to leave with them after the visit. Truly he is fulfilling the task for which his name and the grace of God destined him. Formerly he was Antonio de Christo; now he is Antonio de Christo. So there really is something in a name.

"There is a name I love to hear;
I love to sing its worth;
It sounds like music in mine ear,
The sweetest name on earth."

—A. Ben Oliver, Brazil.

—O—

Dr. Maddry Writes

"If our people can be made to realize the need of heathen and pagan people for the Gospel of Christ, we will have no trouble in getting what we need for the work. If the people do not need the Gospel, there is no need why we should send the Gospel. The need out here is appalling. If we can make our people understand and see that these millions are lost without Christ, I believe they will do something about it."

The compassionate heart of Southern Baptists' great foreign mission secretary is burdened beyond words with the consciousness of the world's millions of unsaved and with the heart-hunger of the multitudes who have never yet heard that there is a Creator and Saviour and Holy Spirit for every man everywhere.

Southern Baptist churches have such a host of members that were all of them to take Christ's command seriously, they could tell all who have not heard. It is a terrible reality that in this modern world of 1936 there are hundreds of millions of heart-hungry human beings who not yet have had a chance to hear about God and salvation. Sternly one question faces every Southern Baptist, "How much am I doing that every man may have a chance to know God?"

—BR—

BAPTIST BIBLE INSTITUTE ITEMS

President W. W. Hamilton, New Orleans, La.

—O—

Applications for enrollment at the Baptist Bible Institute indicate a great session. At this writing there are forty-eight in advance of same date last year.

—O—

A great investment for eternity can be made by helping an eager and worthy student. Sometimes a small amount each month will suffice.

—O—

The price of a beautiful diamond ring, sacred and precious, is being put into a consecrated life and will help win jewels for our Saviour.

—O—

Dr. James E. Dillard, Director of Promotion for Southern Baptists, is to be guest-speaker on our first Missionary Day on Thursday, October 8. The usual "White Service," state meetings, and prayer groups will precede.

—O—

Fourteen missionaries are expected as visitors at the Institute in October. They will be sailing from "The Port of the Nations." What a privilege our Institute family enjoys! We welcome these soldiers of the cross.

—O—

Within one week recently two friends of the Institute approached the president about \$5,000 gifts to the school, one a Student Loan Fund and the other an Endowment Scholarship for students going as foreign missionaries.

—O—

One gift of \$1,000 and another of \$500 has made it possible to make long needed repairs on the library building. We need \$476 for putting in condition our pipe organ in Managan chapel. This should be done immediately.

—O—

We have had in three months more calls for church secretaries, educational directors and pastors' assistants than in several years. It is a fine indication and we urge young men and women to make adequate preparation.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

State Mission Week of Prayer Sept. 14-17

"When I call to remembrance the unfeigned faith that is in thee, which dwelleth first in thy Grandmother Lois, and thy Mother Eunice: and I am persuaded that in thee also."

Our Young People's Secretary has suffered the loss by death of her grandmother, Mrs. J. M. Franklin, Magee, Miss. It has been my privilege to know Mrs. Franklin for the past 25 years. I have never known a more faithful and devoted Christian to her church, community and home than Mrs. Franklin. We shall miss her but we rejoice that she has entered into her rich inheritance in heaven. Our sympathy goes out to the family in their loneliness.

WEEK OF PRAYER FOR STATE MISSIONS

I trust all preparation has been made for the observance of the Margaret Lackey Week of Prayer Sept. 14-17. Let us keep in mind constantly during the week our key verse of Scripture: "By what power or by what name have ye done this." As we review the "yield of the years" in our work for the past 100 years, certainly we will recognize the leadership of the hand of God through the years.

This should be a week of consecration and one in which we will seek to know His will concerning the task that He has for each individual. May our offering during the week be one that we would not be ashamed of if Jesus were sitting in person over against the treasury.

We want to express our heart-felt appreciation for the work of Miss Mary D. Yarborough with our Woman's Missionary Union in the interest of the 5,000 Club during the months of July and August. These were the hottest months of the season, yet her enthusiasm didn't wane. I know our women will carry her in their hearts as she returns to her work as Student Secretary at Blue Mountain College.

(To be read with the State Mission Week of Prayer.)

MISSIONARIES OF THE FOREIGN MISSION BOARD FROM MISSISSIPPI

Name	Field	Appointed
Rev. I. J. Roberts—China		1852
Rev. E. Z. Simmons—China		1870
Mrs. J. M. Joiner—China		1884
Mrs. J. L. Sanford Graves—China		1887
Rev. R. W. Priest—Africa		1856
Mrs. R. W. Priest—Africa		1856
Rev. W. J. David—Africa		1875
Rev. W. T. Lumbley—Africa		1888
Mrs. W. T. Lumbley—Africa		1888
Rev. J. H. Eager—Italy		1880
Miss Alyne Goolsby—Brazil		1900
Rev. W. D. Powell—Mexico		1882
Rev. A. C. Watkins—Mexico		1888
Rev. R. W. Hooker—Mexico		1899
Rev. J. G. Chastain—Mexico		1888
Mrs. Lila Nelson Hooker—Mexico		1900
Rev. E. N. Walne—Japan		1892
Mrs. Emma Robertson Newbrough—Mexico		1902
Rev. T. F. McCrear—China		1904
J. M. Oxner, M. D.—China		1904
Mrs. J. M. Oxner—China		1904
Rev. J. F. Ray—Japan		1904
Rev. Thomas Spight—Argentina		1905
Rev. E. M. Huckaby—China		1904
Miss Ida Taylor—China		1905

Mrs. Perle Harrison Rowland—China	1907
Rev. F. M. Edwards—Brazil	1907
Rev. J. E. Wills—China	1908
Miss Pearl Caldwell—China	1908
Miss Mary Anderson—China	1910
Rev. H. M. Harris, Reappointed '35—China	1910
G. W. Leavell, M. D.—China	1912
Mrs. C. H. Chiles Rowe—Japan	1915
Miss Elizabeth Kethley—China	1918
Rev. Z. C. Taylor—Brazil	1881
Rev. J. J. Cowser—Brazil	1920
Rev. Ira D. Eavenson—China	1920
Mrs. Nancy Miller Eavenson—China	1920
Rev. Hugh Pendleton McCormick—Africa	1920
Rev. W. E. Allen—Brazil	1921
Mrs. Winnie Bennett Ayers Reappointed 1934—China	1921
Rev. Ullin Leavell—China	1921
Mrs. Mary Bibb Long Ware—China	1921
Rev. Hoyt Echols Porter—Russia	1921
Mrs. Elizabeth Palmer Purser—Brazil	1922
Miss Minnie Landrum—Brazil	1922
Rev. John Lankford Bice—Brazil	1923
Mrs. Rosalee Mills Appleby—Brazil	1924
Rev. Vernon L. David—Spain	1924
Reappointed—Argentina	1935
Rev. Wynne Q. Mayer—Chile	1925
Miss Eunice Bell King—Brazil	1928
Miss Juanita Byrd—China	1929
Miss Auris Pender—China	1935
Rev. H. Leo Eddleman—Palestine	1935

ORDINARY PEOPLE IN ORDINARY PLACES AT ORDINARY TASKS

(Continued from last week)

"Then I saw a new heaven and a new earth." "And," says Stanley High, if you were to begin with Jesus and come down to the present, you would find that the most powerfully helpful men have been those who did just that. They first saw a new heaven and a new earth, and then they shaped their lives by what they saw."

A modern disciple, Albert Schweitzer, says "My knowledge makes me pessimistic, but my faith and hopes make me optimistic." And so in the midst of the heathenism of the world's darkest continent he can visualize something beautiful coming out of the available materials. And seeing that vision he has shaped his life accordingly.

VI

A third requirement might be termed a capacity for purposeful work, advisedly. Many people find their days overcrowded with something they call work, but it partakes more of the nature of busy work. Any teacher of the lower grades knows what busy work is. It is designed to keep the child busy in order to keep him out of mischief. It has no goal, no purpose. Whatever values it has are negative.

Purposeful work has a goal that is worth attaining. It may be far removed from the present; it may be attained only through grinding toil and ever suffering, but the end to be attained is worth it.

This is true in any sphere of human endeavor. Joseph C. Lincoln, one of the most productive of all modern novelists, does not approve of quick, easy composition. "In my case," he says, "doing work that is satisfactory to me in any degree means that I must fairly sweat it out." So even on vacation his work is the paramount

interest. He goes back to his old home, Cape Cod, not merely to rest, but to make contact with the quaint characters who give him suggestions for the characters in his books.

Haydn, when asked why he spent so much time on his composition, "The Creation," replied, "I expect it to last a long time."

—Miss Carrie U. Littlejohn

SUGGESTIONS FOR A REPORT ON RELIGIOUS LITERATURE

Attention! That is the first order to a military company. That is also the first requisite in a school room. That comes first in preaching if the message is to be of any avail. How many times in his preaching Jesus exhorted the people to hearken. Paul says to Timothy, "Give attendance (attention) to reading." Reading is intended to get the mind fixed on a given subject, to dwell on it, feed on it, make the truth your own possession, make it a part of your own being.

The money you spend for food and clothes makes for you comfort or your appearance, but what you spend for reading makes you. So Paul tells Timothy, "Be diligent in these things; give thyself wholly to them, that thy progress may be manifest to all. Take heed to thyself and thy teaching. Continue in these things, for in doing this thou shalt save both thyself and them that hear thee. If the reading here spoken of has primary reference to the Scriptures, it obviously magnifies the value of religious instruction.

Again Paul writes to the Colossians, "Seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth." Reading supplies the soul with its food, it awakens desire for that which is good; it directs our energies to the things that are helpful. Isaiah says, "Hear, and your soul shall live." And the hearing here enjoined is attention to what is written.

Paul speaks in Philippians of some who mind earthly things. He says they are the enemies of the cross of Christ. He says their god is their belly. They live for what they can pass to their stomachs. Some of these were church members. But of the genuine Christian he says, "Your citizenship is in heaven." How can a Christian be content to want to know about the markets and business and what goes on in the political world, and not be interested in what goes on in the kingdom of God. If a choice is to be made between secular reading and religious literature, the Christian will choose the latter, for he knows that man does not live by bread alone. For Mississippi Baptists The Baptist Record is a necessity if we have our part in the growth of the Kingdom of God. It is the organ of the State Convention. Price \$1.50 a year.

—BR—

Pastor William McMurry resigned the care of the Greenville Church last Sunday and announced that his work there would close next Sunday. He has accepted a call to a church in Nashville. We are sorry to lose him from Mississippi, where he has won the admiration of his brethren by his earnest evangelistic ministry, his cooperative spirit and his high ideals in the Christian life. May our Father's blessing attend him as he goes back to his native state.

The Baptist Record

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Mrs. Mollie F. Hendrix

Mrs. Mollie Fuller Hendrix, wife
of Rev. J. M. Hendrix, departed
this life August 8, 1936, at her
home in Grenada County, Mississip-
pi. She was born June 20, 1869. She
married Rev. J. M. Hendrix Jan-
uary 15, 1889. She united with the
Baptist Church in 1894, and was a
faithful member. She was a mem-
ber of Clear Springs Baptist Church
in Yalobusha County, at her death.

She was the mother of ten chil-
dren, four of whom are dead. The
living are Mrs. Letha McMahan,
Mrs. Hallie Koonce, Will Hendrix,
Guy Hendrix, Mrs. Helen Smith,
Otis Hendrix; one step son, Alvin
Hendrix. She has 19 grandchildren.
She was a faithful wife and moth-
er, a woman beloved of all who knew
her. After a lingering illness the
Lord called her home.

She was buried in the Clear
Springs Baptist Church Cemetery.
Services were conducted by her
pastor, Rev. S. H. Shepherd. To the
bereaved husband and children we
extend sympathy. May the Father
comfort and sustain them in their
sorrow.

—O—

Brother H. L. Rhodes of Acker-
man, Miss., recently conducted a
study course for the Coldwater Bap-
tist Church, Neshoba County, teach-
ing the book, "When Do Teachers
Teach." A religious census was tak-
en. Some 20 took the course with
14 taking the examination.

The Coldwater Baptist Church,
Neshoba County, brother B. T.
Turner superintendent, has met all
the requirements and has applied
for a certificate of standardization
as an A-1 Sunday school. This is a
country church and goes to show
that a standard school in the rural
districts is a possibility, if they
have a mind to work, and brother
Turner seems to have this mind. He
has some able helpers.

Miss Frances Lippincott of the
Scobey Baptist Church, Yalobusha

County, Rev. L. J. Crumby pastor,
a daughter of Mr. and Mrs. J. W.
Lippincott, is arranging to attend
the Woman's Training School, "The
House Beautiful," at Louisville,
Ky., I am told. The women's so-
cieties of this section are contribut-
ing to her expenses. Miss Frances
is a fine young lady who is doing
a good work in her home church.

Glad to have Pastor W. C. How-
ard now located on the field at Wa-
ter Valley. We welcome him, and
confidently expect that he will in-
ject new enthusiasm into the Baptist
work in Yalobusha County. He did
a good work at Forest while there
for several years.

I fear sometimes we neglect lay-
men in speaking of the work and
workers. Over at Linwood Baptist
Church, Neshoba County, is an un-
pretentious brother by the name of
John M. Nicholson who is always
found in the thick of the fight for
the work of the church. He de-
lights to attend church services and
takes part on local and county-wide
denominational work. His heart is
in the right place for God. Wish
we had more like him.

Pastor J. L. Moore has resigned
the pastorate of Linwood Baptist
Church, where he has been pastor
for several years, effective in De-
cember. His successor had not been
chosen last week. This is one of our
good rural churches with great pos-
sibilities, and a good man should
be chosen.

Rev. T. J. Smith, pastor of Van-
dalia, Mo., Baptist Church, assisted
in the meeting at Scuna Valley Bap-
tist Church, Yalobusha County, the
past summer. On returning home
the following appeared in his
church paper, "Our Glad Tidings":
"It was a very great joy to us to
assist Rev. R. L. Breland in a
week's revival meeting in one of the

finest communities we have ever
had the privilege of working in.
Brother Breland was for seven
years pastor of the country church
where Mrs. Smith and I were rear-
ed. He is as good as the best. We
love him as we have loved few pas-
tors. What a joy it was to be with
him. The church invited me to re-
turn next year and conduct their
revival meeting."

Rev. Cooper Hartley, of Calhoun
County, supplied for the pastor at
Pittsboro the fourth Sunday in
August. A letter from Deacon H.
W. Hannaford states that the
church was well pleased with his
services. He is a young man still
in school, a son of Rev. J. F. Hart-
ley of Vardaman, Miss.

—BR—

One of the most interesting and
significant books which has come
under our observation lately is the
"Centennial Story of Texas Bap-
tists" published by the General
Convention of Texas Baptists. It is
dedicated to Dr. Geo. W. Truett.
The preface is by the editor of the
book, Dr. L. R. Elliott of Seminary
Hill. Dr. J. M. Dawson writes the
important chapter on Missions and
Missionaries. There are chapters al-
so on Preaching and Preachers,
Education and Educators, Benevo-
lent Ministries, The Women and
Their Work, Laymen and Their
Work, Teaching and Training, Lit-
erature and Scholarship, and the
last chapter by Editor F. M. Mc-
Connell on The Present and The
Future. Texas Baptists have made
a noble contribution to history and
the advancement of the kingdom of
God. There are charts and names
which accentuate interest. Many of
our Mississippi Baptists will be in-
terested in this book. It can be had
of the Baptist Book Store.

Johnson: "Heavens, man, you
don't tell me you are going to pay
\$100 for a single set of dishes?"

Jackson: "You don't understand,
Bill; if these were cheap dishes I
would have to do all the washing
and wiping in my house."—Ex.

—BR—

Proud Mother: "Now Herbert has
lost his job, he'll be able to prac-
tice his saxophone all day."

Visitor (from flat above): "We
never realize how bad the depres-
sion is until it is brought home to
us."—Ex.

—BR—

A tourist returning from Califor-
nia through the Texas Panhandle
got into conversation with an old
settler and his son at a filling
station.

"Looks as though we might have
rain," said the tourist.

"Well, I hope so," replied the na-
tive; "not so much for myself as
for my boy here. I've seen it rain."
—Ex.

—BR—

"I suppose," said the lady to a
conductor, "if I pay the fare for my
dog he will be treated the same as
other passengers, and be allowed to
occupy a seat?"

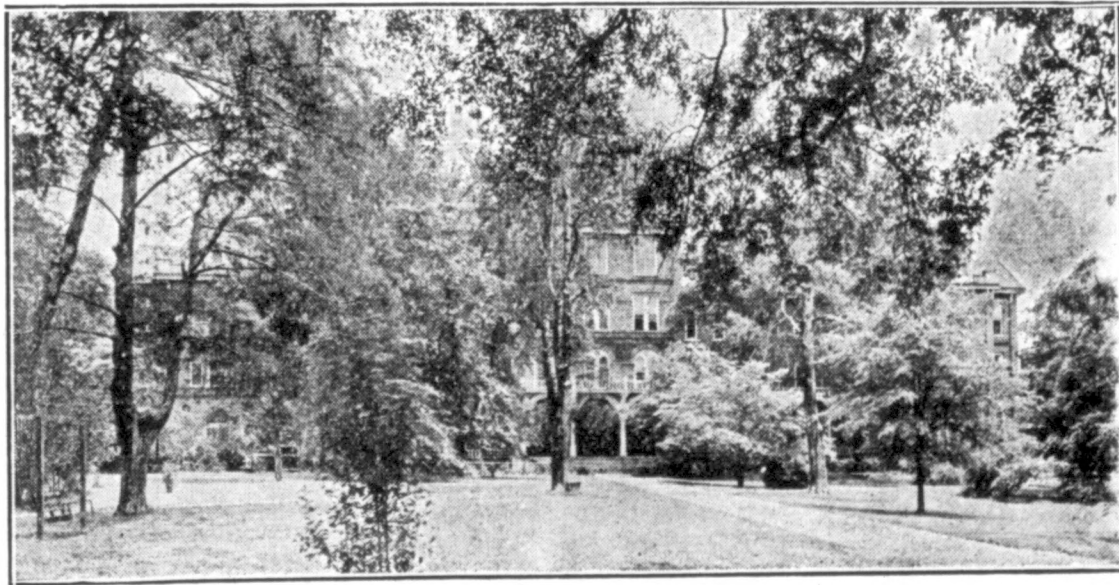
"Of course, madam," the conduc-
tor replied politely; "he will be
treated the same as other passen-
gers, and can occupy a seat, provid-
ed he does not put his feet on it."
—Ex.

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NINETY-NINTH SESSION OPENS SEPT. 14

THE BAPTIST ORPHANAGE

W. N. Taylor

President Board of Trustees

On behalf of the Board of Trustees of our Orphanage I am glad to report that the Home is in very good condition and is fulfilling its humanitarian mission in a way that will undoubtedly meet the approval of the Baptists of the state. I take pleasure in giving our people the following information:

As To Finances

All salaries and accounts are paid in full to September 1, and there is a very good working balance in the bank. September expenses, however, will be heavy, because some two hundred children must be fitted up with school books and other school supplies.

The Merchants Bank and Trust Co. of Jackson has been in receivership since March, 1933. After paying a 60 per cent dividend to its depositors, the receivership of this bank still owed the Orphanage the sum of \$7,635.10. The Baptist Education Commission owed the bank, and an arrangement was recently effected whereby the Orphanage released the bank receiver from his obligation to the Home in exchange for bonds of the Education Commission at par, the bank in turn crediting the note of the Education Commission with the amount involved.

The Orphanage received in bonds the sum of \$7,500.00 and in cash the sum of \$135.10, this latter item being the difference between the bank's liability to the Home and the amount of bonds turned over to the trustees of the Orphanage, and represents all the cash money received by the Home from the transaction. The Orphanage trustees believe that the bonds constitute a much better asset for the institution than the deposit in the closed bank. The bonds mature in 1942, 1943 and 1944. The Orphanage, of course, will receive the interest on the bonds as and when the Education Commission is able to pay the same.

As To Health

Dr. H. F. Garrison, one of the state's most capable physicians looks after the health of the children. The surgeons of Jackson give their services free of charge when needed by any of the children, and the Mississippi Baptist Hospital has always furnished its splendid facilities without cost to the Home. Needless to say, children are given surgical treatment only on advice of the doctor. Several dentists in Jackson do needed dental work without charge except for the most of materials used.

As To Schools

An A grade elementary school is operated on the Orphanage grounds. The state pays the cost of this school for eight months and the Orphanage one month. The school has six teachers—two men and four women, all selected by the county superintendent of Hinds County. This official is very cooperative, and seeks the advice of Orphanage authorities before appointing the teachers. About 175 children, all from the orphanage, attend this school.

All children from ninth to twelfth grades inclusive attend the Enoch's

Junior High School and the Central Junior-Senior High School in Jackson. This is a contribution of the city of Jackson to the education of our children, though the Orphanage must provide cafeteria lunches for these children at a cost of from four to five dollars a day, as well as school books and other school supplies at a cost of several hundred dollars.

As To Religious Training

Mr. W. G. Mize, the superintendent, and Mrs. Mize are known to thousands of Mississippi Baptists. Those who know them can easily understand that nothing is neglected or omitted that would be helpful in religious instruction and training for the children in our Home. I wish that all children everywhere could have opportunities equally as good.

As To Meals

The food served is plentiful, wholesome and well prepared. The superintendent's family and other members of the staff sit down to the same meals as the children. The right kind of food for the children is simply a part of our program to maintain the health and normal physical development of the children.

A Well Defined Policy

It is a settled policy of the board to place children in good Christian homes when possible, and to find suitable work for both boys and girls when they are through high school. During the last ten months approximately seventy children have been thus cared for, and their places in the Home have been taken by other needy children.

Among those so placed may be mentioned Vondell Bush, with her sister in Jackson; Lula and Velma Edwards, with Mrs. E. L. Mayo, Rt. 2, Jackson; Louise Hyde, with Mr. and Mrs. D. A. Gregory, Greenwood; Bettye Knight, with Mr. and Mrs. P. K. Knight, Crystal Springs; Maggie Pearson, with Mrs. L. H. Braswell, Vaiden; and Retha Stephens, with Mrs. B. G. Hill, Jackson.

Several children have recently been employed by business houses in Jackson, one at the Robert E. Lee switchboard, one at the Davis Plumbing Co., one at the Mary Frances Tea Room, one in the office of the Woolworth store, and one at the N. and W. factory.

Six children who were mistakenly admitted into the Home have been sent to the Industrial and Training School at Columbia.

In all these cases, as well as in all other similar cases, the present and future welfare of the child has been of first consideration.

With all my heart I am grateful to the Baptists of Mississippi for their loyal support of this noble institution.

—BR—

The mountainous fat boy sat down next to a thin high school student in a crowded street car. The lean lad moved, and moved again, but the pressure continued.

"They ought to charge fares by weight," the slim boy burst out peevishly.

"It's lucky for you they don't," placidly retorted the bulky one. "It wouldn't pay to stop the car for you."

KING EDWARD VIII AND THE BAPTIST WORLD ALLIANCE

At the session of the Executive Committee of the Baptist World Alliance held at St. Louis in May, President Dr. Truett and General Secretary Dr. Rushbrooke, in reporting upon their missionary visitation in the Orient, emphasized not only the religious freedom prevailing in British colonies and Dominions, but the sympathetic attitude of the administrators representing the King. This, they stated, had found expression in gracious messages from the Viceroy of India to the centennial gatherings, in the Royal appreciation of the services of medical and other missionaries, and in many other forms. A letter was afterwards forwarded to the King-Emperor Edward VIII expressing respectful good wishes for his welfare and happiness, and thankful appreciation of the action and attitude of his government. The following acknowledgement has been received:

"Foreign Office,
London, S. W. I.,

"Sir,

I am directed by Mr. Secretary Eden to inform you that The King has received your letter of the 6th June enclosing a communication addressed to His Majesty by the representatives of the Executive Committee of the Baptist World Alliance on the occasion of the Committee's reunion at St. Louis, Missouri, on the 18th May last.

2. The King has commanded the Secretary of State to request you to express to the representatives of the Committee His sincere thanks for the kind sentiments which they have manifested towards Him.

I am,
Sir,
Your Obedient Servant,
(Signed) Nevill Bland

"The Reverend

J. H. Rushbrooke, M.A., D.D.,
Baptist World Alliance,
4, Southampton Row,
W. C. I."

—BR—

Senior: "I'm an English major."
Freshman: "Oh, I just adore military men."—Ex.

How CARDUI Has

Helped Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow the directions for its use.



MEETING AT GLOSTER

Our meeting here closed Thursday night, August 27. We had Rev. M. M. Fulmer of Calvary Baptist Church, Jackson., with us for ten days and nights. He delighted our people with his winsome personality and very able gospel preaching. There are few young men in the South who are his superiors in evangelistic preaching.

The visible results were 14 for baptism, and 5 by letter. The church was greatly revived, and it was delightful to see the manner in which the young people of the B. T. U. rallied to the meeting. One of our very finest boys, Fred Mosely, surrendered to preach the gospel and enters Mississippi College this fall. Fred was a student at Tulane University, had a four-year scholarship there, given him as the honor student of high school at graduation. He gives this up and enters a Christian school to prepare for the ministry.

We thank God for our meeting, and above all for this splendid boy for the ministry.

E. K. Cox, Pastor

—BR—

A Missouri farmer was trying to awaken his new hired man at 4 a.m. "What are we going to do today, boss?" he yawned.

"Harvest oats," the farmer replied.

"Are they wild?"

"Nothing wild about 'em that I know off. Why do you ask that?"

The hired man was puzzled. "If they're not wild," he inquired, "why do we have to sneak up on 'em in the dark?"—E. H.



The Sunday school teacher must present the Word of God from The Book

written thousands of years ago by many inspired men—and so present it that its truth will be meaningful and alive and practical for today's children and adults, facing today's problems in today's world. His is the torch to hold high for his pupils.

The various teachers' publications of the Baptist Sunday School Board are designed to aid the Sunday school teacher in meeting and discharging this high duty. Written by Southern Baptists for Southern Baptists, they fill a great need of a great people. Be sure that your teachers have an adequate supply of their proper publication.

UNIFORM LESSONS: The Teacher, The Junior Teacher, The Primary Teacher, The Beginner Teacher.

GRADED LESSONS: A teacher's quarterly for every age of class through 16.

Order Early—Order Adequately

BAPTIST SUNDAY SCHOOL BOARD
161 Eighth Avenue, North, Nashville, Tenn.

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TRAINING UNION LEADERSHIP ASSEMBLY

Largest Meeting Ever Held at Ridgecrest, N. C.; Five Year Program and World Missions Emphasized
W. A. Harrell

The third Southwide Baptist Training Union Leadership Assembly which was held at the Southern Baptist Assembly, Ridgecrest, N. C., the last week in July had the largest attendance of any meeting ever held at Ridgecrest. The registration was 1,281 which does not include many who were in attendance. One thousand of this number were young people. Every available space was utilized by Manager Perry Morgan to care for this great host of Baptist youth. Many friends living near Ridgecrest and even in Black Mountain, North Carolina, opened their homes to care for the overflow. Through the efficient and patient management of Mr. Morgan and his entire staff all who came were comfortably and satisfactorily cared for.

The Program

The program planned by Secretary J. E. Lambdin and his associates was a well-balanced variety of inspirational addresses dealing with youth problems and world issues, practical laboratory periods designed to build greater Training Unions in Southern Baptist churches, and class work using the latest textbooks and their authors as teachers. The entire mornings and evenings were given to attending classes, conferences, and lectures. The afternoons were given to recreation under the leadership of Miss Majorie Moore.

World Outlook Emphasized

Southern Baptist youth attending this meeting realized more than ever before their relationship to the entire world. There were speakers from many countries including Mr. and Mrs. C. K. Djang, B. Y. P. U. workers of China, and several who had recently traveled in other countries, some of whom were Dr. John W. Inzer, Miss Inabelle Coleman, and Dr. Frank H. Leavell.

Miss Inabelle Coleman, recently returned from the Orient, stressed the great responsibility which Southern Baptists have in the Orient by pointing out the fact that many of our periodicals are now being used by the people there. She turned to Mr. Lambdin, who edits all Baptist Training Union periodicals of the Sunday School Board, and told him that Baptist youth in China and Japan know him as do the Baptist youth in America for they use the periodicals which he edits. She further assured him that they love him and pray for him and his great work.

Dr. John W. Inzer brought the evening inspirational messages. Field Secretary E. E. Lee, Dr. J. O. Williams, and Dr. J. Dean Crain, also brought inspirational messages. Executive Secretary T. L. Holcomb preached at the opening session Sunday morning. Mr. and Mrs. B. B. McKinney had charge of the musical program for the Assembly.

Looking at the Future

Much time was spent in discussing plans and opportunities of the Baptist Training Union for the fu-

DR. H. L. WINBURN

Dr. Hardy L. Winburn, pastor of the First Baptist Church, Arkadelphia, Ark., died at 2:30 Wednesday morning, September 2. While his health has not been good for some time, his death was unexpected.

For many years Dr. Winburn has been an outstanding leader among Southern Baptists. He was a preacher of unusual ability and possessed executive ability to a rare degree. He has been a member of the Executive Committee of the Southern Baptist Convention since its organization nine years ago and for some time he has been its vice-president. At different times he was trustee of the Southern Baptist Theological Seminary, Baptist Bible Institute, Ouachita College, and a member of the Executive Board of the Arkansas Baptist State Convention since 1919.

Dr. Winburn was born at Bells, Tenn., April 16, 1877, and was educated at Union University, Jackson, Tenn., receiving the degrees of B.S., D.D., LL.D. He served as pastor of the following churches: Tullahoma, Tenn., (one year); Taylorsville, Ill., (three years); First Church, Arkadelphia, (eleven years); Walnut St. Church, Louisville, Kentucky, (five years); and First Church, Arkadelphia, (second pastorate, seventeen years). Mrs. Winburn and seven children survive him.

—BR—

CENTER HILL, MONROE CO.

The Center Hill Baptist Church of Hamilton, Miss., is proud of their Senior B. Y. P. U.; also their Junior B. Y. P. U. These unions have reorganized under the leadership of their president, Mrs. A. L. Nix. Their goal is the Standard of Excellence. The officers of the Senior B. Y. P. U. are: President, Mrs. A. L. Nix; Vice-President, Irene Santor; Bible Readers' Leader, Clarence Bell; Secretary and Treasurer, Lorene Logan; Corresponding Secretary, Mrs. Louise Truman; Group Captains, Juanita Nickols and Cullen Watson.

The Five Year Promotional Program which was launched in January, 1936, was given a prominent place. This great host of Baptist young people and adults who represented Southern Baptist leadership, were one in their zeal for a better developed church membership in every church in the Southern Baptist Convention. They determined to help organize every association in the Convention and through these associations organize Baptist Training Unions in every church with enough B. Y. P. U.'s and B. A. U.'s to reach and develop every church member. Those who attended the 1936 Training Union Leadership Assembly will never be the same again, because of the contacts, information, inspiration, and vision which they received during these six days.

For IRRITATED EYES

Relieve, soothe and refresh your eyes. Get real eye comfort. **DICKEY'S Old Reliable EYE WASH** Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper. **DICKEY DRUG CO., Bristol, Va.**

BLESSINGS CAME DOWN

Beginning second Sunday in July I was privileged to be with brother J. B. Middleton at Stewart, Montgomery County. There was one profession, with the church revived. On the last day of the meeting the good people of the church decided to have a mid-week prayer meeting the year around. It was a pleasure to be with brother Middleton; I found him to be very spiritually minded many years ago, and it was under his ministry that I answered the call to preach the Gospel. The people of Stewart have a warm place in my heart.

Third Sunday in July I was at Pilgrim's Rest Church, Webster County. I have been pastor of this good church for two years and this is the third year in succession that I have been privileged to do the preaching in the annual revival. The Lord was very good to us, greatly reviving the church with seventeen additions, four by letter, and thirteen by baptism.

Fourth Sunday in July I was with Oldtown Church in Calhoun County. I have been pastor of this church for two years and was privileged to do the preaching there this year. The church was much revived with seven additions; three by letter and four by baptism. It is an inspiration to work with these good people who have recently organized a Sunday school. God bless them in their efforts.

First Sunday in August I had a very trying task. Brother E. Z. Crick had asked me to assist him at Harmony, Winston County, but since God in His infinite wisdom and love saw fit to call brother Crick home to rest from his labors, I was without his presence and fellowship, but the Lord was present to inspire and strengthen us. The Holy Spirit came in a mighty demonstration of His power to convict for sin. There were thirteen additions to the church; one by letter and twelve by baptism. The church was greatly revived. Dear people, your pastor has been called home and there is a sorrow that seems too heavy to bear, but don't despair, "Hope thou in God" (Psa. 42:5). God still lives and cares for His own. We commend Mrs. Crick and those little children to the Lord, who will be to them a companion and a Father. God bless you and keep you.

Third Sunday in August I had the pleasure of doing the preaching at Fellowship Church, Choctaw County. I was called to pastor this good church in July of this year, and this was the first time I had been privileged to preach to these

good people since being called to the pastorate. The Lord was very gracious to us; His Spirit was felt and His presence manifest in a great way. The church was very much revived with twelve additions, all by baptism.

Fourth Sunday in August I had the pleasure of being with brother R. B. Hicks at Duncan Hill Church, Calhoun County. The Lord was with us from the start. Many prayers were answered. The people had been praying definitely for the meeting for two weeks. There were sixteen additions to the church; two by letter and fourteen by baptism. The pastor and the church are very much endeared to my heart, God bless them.

Yours in the Master's service,
Jesse S. Dorroh

URGENT

The Intermediate Department of the Baptist Sunday School Board has launched an effort to get a thousand new subscriptions to The Intermediate Counselor by October 1, 1936.

This thirty-two page magazine is issued quarterly, and is the only periodical published by the Sunday School Board of the Southern Baptist Convention for Sunday school workers with Intermediate boys and girls. It is full of practical helps; only fifty cents the year or fifteen cents the copy.

Subscriptions should be placed with the order for Sunday school literature by each church. Why not order The Intermediate Counselor for each of your Intermediate workers, thus making your church one that will be one hundred per cent in orders for subscriptions?

Your state has been asked to take a quota of one hundred new subscriptions. "If Intermediates need you, you need The Intermediate Counselor." Don't loiter—Simply order. NOW.

—BR—

"Hey, Bill!"

"Yeah?"

"Are you all right?"

"Yeah."

"Then I've killed a bear."—Ex.

Yes! Capudine is Best For HEADACHE

Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains.

It relaxes and soothes irritated nerves—Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

Try it TODAY

Morning Joy
COFFEE

VACUUM PACKED
in useful glass jars
and in the familiar can

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I hope you will be as pleased as I was when you read the letter which tells of the organizing of another Jeannie Lipsey Club. This one is J. L. Club No. 19, at Vaiden, and you will see that they are planning a great future for themselves. They have already made \$4.00 to pay their dues for our two causes for four months, and have paid them—but I hope they will write us at least one or two letters during that time, to tell us what they are doing.

Then J. L. Club No. 7, John and Julia of Colorado Springs, Colo., with whom I spent nearly a month this summer, have sent me an extra gift of \$4.00, which helps greatly in Miss Parnell's B. B. I. scholarship. It was not due, for they gave me \$2.00 when I was starting home on August 4th. The Apostle Paul says (II Cor. 9:7) that God loves a cheerful giver.

This morning, I mailed my check to brother Mize at the Orphanage for \$13.25. It is said that things are going mighty well there now. Brother Mize is able to pay their way and put something in the bank. The check I sent to Dr. Hamilton for Miss Marguerite, for August, was for \$11.25, and I will tell you next time how much that makes on our scholarship—after I hear from Dr. Hamilton. I think it makes enough for the first half session's expense. You will remember that you agreed to give, if it were possible \$160 for the session, \$80 for each half session.

Our boys are doing rather better this week than usual. Here is a letter from a ten year old and a seven year old, and they and their mother send us fifty cents. Here is another letter from Ernest Clark. His club is not able to send as much as it generally does, but he sends a good deal, and that's good news, isn't it? A check for \$5.00, without any letter, came to me this morning. I knew it was coming, for my sweet friend who has sent the same acceptable and cheering amount before this, had told me it would come. She wants to be known as "Interested," and she proves that she is, by her gift.

Now, there is one thing I must speak of and set right. In the Record of March 27th, in my letter to you, I was speaking of my little Florida granddaughters, who have just gone home with their mother, and I am made to say that they are as brown as "worms." What I said was, "brown as wrens," and I could see my little girls, dainty and sweet, and neat and wide-awake as the wrens that are so at home here! As Andy says, "I am embarrassed!" But I did not write the ugly word!

Much love from,
Mrs. Lipsey

JESUS WALKS ON THE SEA

Matt. 14th chapter

We find it was a habit or custom of Jesus to go into the mountain to pray: sometimes before and sometimes after a great miracle or day's preaching or teaching. So we again find him alone in the mountain to pray after having fed the five thousand. He had told the disciples to go on ahead of him in the ship to the other side while he sent the people away. After he sent them away he went to the mountain to thank God for enabling him to do this miracle and asking God to help him to be able to do all God wanted him to do.

The ship was in the midst of the sea and there was a storm and the winds were contrary and tossed the ship about, which made the disciples uneasy. Jesus knew they were afraid, but he wanted them to see the power of God; see what God

would let him do, so about the fourth watch the Bible says, which we suppose was about three o'clock, Jesus went to them walking on the sea. Don't you imagine that that was a strange sight but a beautiful one: to see Jesus whom they all loved coming to them at that time of the night walking on the stormy sea. But one of the disciples wanted to be sure it was Jesus and said, "If it be thou Lord bid me come to thee." He said, "Come," and the disciple got out of the ship and started walking to Jesus. But when he saw how windy it was he became afraid and begun to sink, then Jesus took him by the hand and told him he didn't have faith enough was the reason he was afraid. When they went up into the boat, the wind stopped and they all were amazed and wondered and worshiped him.

What disciple was it who tried to walk on the water?

A great verse, Matt. 14:27: "Be of good cheer; it is I be not afraid."

Mrs. Mayo

McComb, Miss.,
August 28, 1936

Dear Mrs. Lipsey:

We are two little boys, 10 and 7 years old. We will soon start to school. We will be in the third and second grade.

We are sending 15c each for Miss Marguerite, and Mother is sending 20c. We know Miss Marguerite and think she is really a fine girl.

With love,
Lealon and Millard Deer

We are so glad to hear from you little boys and from Mother. I hope you will come again soon. And the money will be such a help to Miss Marguerite.

Vaiden, Miss.,
August 28, 1936

Dear Mrs. Lipsey:

We organized a Jeannie Lipsey Club August 18th with seven present.

On August 25th we sold ice cream, coca-cola, and sandwiches. We cleared \$4.30. I am sending you a money order for \$4.00 to be used as our dues for four months.

We hope to be able to accomplish as much as any other club. We plan to vary our program at each meeting, having Bible stories, Bible games, etc.

Please give me our club number. May God bless you.

Marguerite Dulin

Well, my dears, this is a mighty good letter. I have enjoyed it, and am so glad to know that we have another Jeannie Lipsey Club. As to its number, I think it is No. 19, we have no No. 19 on my list. But don't wait until your paid-up dues are used up, write as often as you have something to tell. Love to you all.

Star, Miss.

Dear Miss Lipsey:

I am enclosing 70c for the J. L. Club No. 16. We fell short this month. A number of our members have been kept at home on account of sickness and the scare of polio-myelitis and since we are so far apart I have not been able to see them all.

Sincerely,
Ernest Clark.

We are happy to have what you are able to send, Ernest. You have more than made it up in that fine Mother's Day collection your club got up and sent. And take good care of yourself while this bad disease is abroad.

Excited young father: "Quick! Tell me! Is it a boy?"

Nurse (carrying bundle): "Well, the one in the middle is."—Ex.

UNOFFICIAL MISSIONARIES TO MEXICO

Through a period of two years 3,000 Mexican Baptists passed through the Laredo port, returning to Mexico. One Baptist church, the First Mexican Baptist Church of Waco of which Rev. A. N. Porter has been pastor twelve years, has sent scores of Baptist families to Mexico, twenty in one year. Church letters have been granted to Baptist churches in eight different states in Mexico. Many families have gone to communities where there was no Baptist church, and in several instances have started a work which resulted in the organization of a Baptist church. One church so started now has more than one hundred members. This means that although missionaries of our Foreign Mission Board are barred from Mexico, the work goes on, not only through the Mexican Baptists in the mission fields where our missionaries have been laboring, but through the Mexican Baptist families won and trained in this country, returning to the homeland.

The Mexican Baptist Convention of Texas held its annual meeting last week in San Antonio, with more than 400 messengers attending. The convention was organized in 1910 in San Antonio, with Dr. and Mrs. J. B. Gambrell, Dr. C. D. Daniel, and others assisting. Now there are 126 Mexican Baptist churches in Texas, with more than 5,000 members. There are four Mexican Baptist churches in Houston, three in San Antonio, two in El Paso. Rev. Donato Ruiz of San Angelo was elected president. His daughter, Miss Gloria Ruiz, a graduate of Baylor College and the Louisville Training School, will teach next year in the El Paso Mission School.

The Waco Church, continuing the work begun years ago among the Mexicans in Waco, by Mrs. A. J. Barton, is perhaps the strongest Mexican Baptist church in Texas. Some 500 converts have been baptized since the church was organized.

The publication house in El Paso, under the direction of Missionary Davis is sending good literature throughout the Spanish speaking world. Many good books, such as Pendleton's "Christian Doctrines," Dr. Frost's "The Memorial Supper," and Dr. Broadus' "Preparation and Delivery of Sermons," have been published in Spanish. Miss Sarah Hale, for many years a missionary to Mexico, is translating Dr. Carroll's Expositions of the Bible, and private gifts make possible their publication.

—Baptist Messenger

Pancake: "Why on earth do you keep your nose so tight to the grindstone?"

Sockman: "So my wife can turn up hers at our neighbors."—Ex.

ORDINATION AT SHANNON CHURCH

At the evening service, Sunday, August 30, the Baptist Church at Shannon ordained to the Gospel Ministry brother John Felix Arnold, recent graduate of Mississippi College and of the Southern Baptist Theological Seminary at Louisville, Ky. The service was an impressive one, and interesting in several respects. In the first place brother Arnold is the first preacher to be ordained by the Shannon Church in all its long years of service, and, in the second place, Felix's father, J. L. Arnold, Sr., has been a deacon in this church for over thirty-five years, Sunday school superintendent for thirty years, and signed his son's ordination certificate as church clerk.

Assisting O. H. Richardson, the pastor, in the service were Rev. Wyatt Hunter, pastor of the Lyon and Jonestown churches, and a Seminary classmate of brother Arnold, preaching the ordination sermon, and Rev. Silas Cooper, pastor of Calvary Church, Tupelo, who delivered the charge.

Felix was graduated from Mississippi College with the class of '33, and was licensed to preach by the church at Clinton. He entered the Southern Seminary at Louisville in the fall of the same year, and received his Th.M. degree there last April. As member of the famous Seminary Quartet, Felix has represented the Seminary all over the South with that group, and was heard with them at the recent meeting of the Southern Baptist Convention at St. Louis.

This fall Felix will return to Louisville where he will be Fellow in the department of Church Efficiency at the Seminary while working on his doctorate.

PROGRAM

Leake County Associational B. W. M. U.

Sept. 17, 1936, 10:30 A.M., Lena Church.

Theme: Thy Kingdom Come.

Song: The Kingdom is Coming.

Devotional: How the Kingdom

Grows, by Miss Nannie David.

Business Session.

Report of Presidents and Leaders.

Special Song.

Sermon: Dr. P. I. Lipsey.

Lunch.

Song.

Report of Committees.

(Proposed Y. P.'s part not yet filled.)

Special Song.

Talk: Miss Nannie David.

Pageant: A Story of Crowns,

Tuscola W. M. S. and Y. P.

—Mrs. J. J. Paschial, Asso. Supt.

—BR—

A college questionnaire included, "Which of the parables do you like the best?" The majority vote was given to "one on which everybody loafs and fishes."—Ex.

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—BR—

For Local Irritation
to quickly relieve the
stinging torment, women
use mild, soothing—
Resinol

Cotton Yarns: For knitting
bedspreads, table mats, chair backs,
sweaters, dresses, etc., old fashion
unbleached cream lofty cotton
yarns, 50c per pound, plus postage.
Furnished in skeins, or on one pound
cones. Free samples on request.
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ton, N. C.

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

Thought for the Week

Said the Robin to the Sparrow:

"I should really like to know
Why these anxious human beings
Rush about and worry so?"

Said the Sparrow to the Robin:

"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

Leflore Simultaneous Study Course

Leflore County Association has seven Baptist churches and during last week six of these churches joined hands in a simultaneous study course. The work had been planned by Associational Director W. H. Edwards and Senior-Adult Leader Mrs. P. T. Smith. The faculty included Mrs. R. E. Morgan of Jackson, Miss Lucille Keith of Saltillo, Dr. Judson Chastain of Lexington, Mrs. P. T. Smith of Itta Bena, Miss Montiel Wilson of Greenwood, Auber J. Wilds and Lucy Carleton Wilds of Oxford. In most instances the teachers taught two classes, one in the morning or afternoon and the other at night. On Friday night all unions were invited to an associational-wide social at First Church in Greenwood where a delightful time was had. Although it was a busy week for everyone because of the cotton picking season and school opening season it was regarded as a successful week. In addition to the classes taught and awards given three new unions were organized.

Let us remember in prayer—

Two of our friends of young people, two faithful servants of the Lord and who we have counted on in our Training Union work are ill. Dr. J. D. Franks, pastor of the First Baptist Church in Columbus, lingers in the hospital in Memphis where he has been for some weeks. He has given his life for the advancement of the Kingdom of God, giving much time and thought to the young people of his church and state. We will ask God to restore him if it can be His will.

Mr. K. L. Fillingane, director of the Lebanon Associational Training Union has not been able to work since last fall. For nearly a year now he has waited for strength and health to carry on the work he loves. A quotation from a letter reveals his love for the work: "Remember that I have a very tender place in my heart for the B. T. U. work and value it as a very important phase of our Master's program and am very interested in its growth in our association and state as well as in the whole Southland." We will remember him in prayer also.

A New Union in Riverside Assn.

The result of an active associational director brings opportunities to a fine group of thirty young people of the New Hope church about thirteen miles from Clarksdale.

Mrs. Dunn, the Associational Director, with Miss Evelyn Dunn after organizing this union followed it up with a study course for them driving out each evening with classes running from 6:30 to 9:30. This is one phase of associational Training Union work that is most valuable in our promotional program. We congratulate these young people of the New Hope church.

It's Time for Promotion

In the September issue of the Magazine there is a splendid program for Promotion Day. In order to make it effective it must be begun immediately however, for any special day program needs several weeks for preparation. The question comes often as to how to keep the union graded, meaning how can you get boys and girls to go to the unions where they belong: the Promotion Day program is the answer. Churches that make much of Promotion Day have least trouble in keeping their unions graded.

Anchor in Lafayette County

The fact that we have so many efficient and interested Training Union state, district and associational officers means that we have a continual extension program going on. Recently Mr. Kermit R. Cofer, district president for District Three, taught a study course in the Anchor church in Lafayette County. Brother Lewis Crumby of Water Valley is the pastor of this church that is only about two years old, and soon after the organization of the church the union was organized. It is through his interest also that the study course has been taught.

You Who Have Missed

You who have missed being in the conference for associational officers this week have missed a blessing. Many plans for the next few months have been made and splendid interest has been shown on all sides. We hope soon to give a detailed report of the week's work. We want here to express deep appreciation to the leaders of these conferences. All served without pay and were happy in having this part in promoting training union work.

Have You Joined?

Although the vast majority of our Training Union membership are young people who have no income, we do have a large number of young people who are working and have an income and then there are many adults who have incomes. To these we say—HAVE YOU JOINED?—meaning have you become a member of the Five Thousand Club? When the battle is over you will be glad to be able to say "I had a part in the battle." It will mean a dollar a month above what you are giving already to the Lord's work,

all to be applied to the principal of the indebtedness.

October Begins A New Quarter

Next Sunday the Nominating Committee should be appointed in each individual union and the following Sunday the officers should be elected. This will give all several weeks to study their duties and get ready for efficient service. One thing that needs to be done after the officers are elected and before the first of October is the reorganization of the union, then the new committees need to meet between the last and first Sunday and plan their work for October, hence the urge to appoint the nominating committee NEXT SUNDAY.

SLAVES TO WASTE

Whether a man be a Christian and use tobacco has been discussed many times. I know some real saints who do use it, and among my list of friends are many who are addicted to the use of the "weed" in some form. I sometimes tell them that it is an expensive, dirty habit, and they sometimes joke me that I must be a "bit queer" to refrain when everybody else is smoking. For myself, and I speak for myself only, I could not be a first rate Christian and go around puffing a cigar, cigaret, or pipe. If I ever should "fall" for the habit I think I would not stop with cigars; I would get the strongest old pipe I could find. Of course, I do not know the refinements of the habit. Billy Sunday once said that God never intended a man to smoke, or else He would have made him with a smokestack.

From the economic standpoint it is waste. We will never build a great country without some thought given to thrift and economy. In June of this year the all-time record for the cigaret industry was established. In that one month alone—just thirty days—more than fourteen billion cigarets were sold in this country. The nation cannot afford that kind of a habit.

The individual cannot afford the habit. The good old road of self-denial and restraint is still the highway to the largest usefulness in life. Whenever we practice the thrift, which is badly needed in our generation, I suspect that a good many people will begin to conserve the money which they have been wasting on tobacco.—Baptist Record of Iowa.

In my boyhood there lived in West Texas a devout Baptist deacon who held nightly family prayers. He had two sons neither of whom was a Christian. He prayed right on and in due course when age came on he passed into rest, followed soon by his widow. The property fell to these two unsaved boys, who by this time had become prominent members of the community. In course of time they de-

cided to wreck the old house to make room for a better and larger one. They were both handy with tools and so step by step they took off the roof and took down the walls. The last thing left to be done was taking up the floor. Plank by plank they removed the floor until they came to the spot the father night by night had knelt in prayer. When they reached this spot the younger brother said to the older, "Here's where father so often knelt as he prayed for us. I can't take up these planks. I wish you would." With deep emotion the older brother replied, "I can't take them up either." With that both these big strong men knelt where their father's knees had so often pressed the floor and there clasped in each others' arms they gave their hearts to God.—J. B. Cranfill in Western Recorder.

EVANGELIZING IN MEMPHIS

Beginning the second week in August Central Baptist Church opened an evangelistic campaign on a vacant lot, and for almost four weeks now the pastor has been preaching nightly to large crowds that have assembled out under the blue sky to hear the Gospel. We selected a location far removed from any church, and one of the most wicked residential sections to be found in Memphis. But the way these people have come and listened to the word has been very inspiring. A great number have come out and made open profession of faith.

I would modestly suggest that if all our Baptist churches would conduct campaigns like this, especially in the cities during the hot summer months, instead of staying inside of the four walls of a little hot building, or running off on vacations, we would do much more towards reaching the lost millions in our American cities.

C. E. Welch, Pastor.

S. S. ATTENDANCE SEPT. 6TH

Jackson, Calvary Church	497
Jackson, Grif. Mem. Church	457
Jackson, Parkway Church	81
Jackson, Northside Church	63
Laurel, West Laurel Church	294
Clarksdale Baptist Church	341
Springfield Baptist Church	163

B. T. U. ATTENDANCE SEPT. 6

Jackson, Parkway Church	25
Jackson, Northside Church	27
Laurel, West Laurel Church	123
Clarksdale Baptist Church	124
Springfield Baptist Church	44

There were once an Irishman, a Scotchman and a Jew who planned a picnic and each was to bring something. When the day arrived, the Jew brought sausages, the Irishman arrived with the buns, and the Scotchman brought the family.

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FIFTY YEARS IN THE MINISTRY

The subject of this sketch, the Rev. Noah Francis Metts, was born in Lafayette County, Mississippi, on the 9th of September, 1853. On a profession of his faith in Jesus Christ as his Saviour and Lord, he was baptized and united with the New Hope Church, Lafayette County, October 4, 1879. On October 12, 1879, he was elected a deacon; and on November 12, 1881, he was elected church clerk.

Brother Metts was licensed to preach on August 18, 1882, and he was ordained to the full work of the Gospel ministry on October the 3rd, 1886. He began his pastoral services in 1886, his first pastorate being the New Bethany Baptist Church, Tate County, Mississippi. However, brother Metts had served for three years in evangelistic work before he was ordained and began work as a pastor.

Brother metts has served as pastor of churches in Tennessee and in Mississippi. He has been pastor of the following churches in Mississippi: New Bethany, Arkabutla, Strayhorn, Luxahoma, Tyro and Wyatt in Tate County; Tchulahoma and Mt. Moriah in Marshall County; Pilgrim's Rest, White Oak Grove, Hebron and Longtown in Panola County; Bethel and Big Springs in Yalobusha County; New Hope, Harmontown, Dillard, Clear Creek, Concord, Bay Springs, Abbeville and Yellow Leaf in Lafayette County. He has served as pastor of the Yale Baptist Church, Shelby County, Tennessee.

Brother Metts has preached the Gospel in Missouri, Arkansas, Oklahoma, Texas, Kentucky, Tennessee and Mississippi.

During the ministry of brother Metts he has administered the ordinance of baptism to approximately three thousand people.

On July the 7th, 1872, brother Metts was married to Lucinda Martin. Of this marriage there were born twelve children. After the death of his first wife, he was married to Mrs. Mary Conrad Ellis on October the 13th, 1908. Of this marriage there were born two children. Three of the sons of brother Metts are ministers of the Gospel: J. Marvin Metts, Ira F. Metts and Dewey M. Metts.

On September the 9th, 1925, brother Metts was elected moderator of the Lafayette County Baptist Association, Mississippi. He served efficiently in this capacity until 1928, when at his own insistence, he was not re-elected.

The life of brother Metts has been one of service, not only in his public ministry, but also in his private life. In addition to taking care of his own large family, he reared three orphan children, and for years took into his own home others whom he counted it a pleasure to look after and support.

Truly this servant of the Most High God will have many who will delight to rise up and call him blessed. May the blessings of the triune God continue to abide upon him in these days!

Frank M. Purser
Oxford, Miss.

BOWMAR AVENUE CHURCH
OPPOSES GAMBLING

Whereas, gambling in multifarious forms has become a craze in this country, and every conceivable desire is being used to encourage it among all classes of society, the young as well as the old;

And whereas, we believe gambling is sinful and its practice tends to a low moral state in the individual, and leads to many other evils;

And whereas, the operation of slot machines, punch boards and other like devices in public places is in violation of the laws of the State of Mississippi;

And whereas, other earnest and sincere efforts in an attempt to prevent their operation by law in our city and community have proven futile;

And whereas, we believe the Church is God's agency ("The salt of the earth") for the prevention of moral decay and maintaining of high and lofty ideals in society, as well as in the body politic;

Therefore, Be It Resolved, That we, the Bowmar Avenue Baptist Church of Vicksburg, Miss., deplore the present trend of the gambling craze, and the apparent incapacity of the law enforcing officers in lawfully restraining the operation of these wicked devices in public places;

Resolved, Second, That we denounce slot machines, punch boards and other like devices as a menace to society, to our American institutions, and as especially degrading to the youth of the land;

Resolved, Third, That we purpose to refrain from the use of them ourselves; to seek by every reasonable and feasible method to prohibit their operation in public places; to begin definitely to withdraw our trade from grocery stores, drug stores, cafes, and other places where such devices are permitted to be operated and patronize places and firms where such devices are not tolerated;

Resolved, Fourth, That we seek, through their pastors, the cooperation of all the other churches of the city and community in this crusade to make for a better environment in which to rear our children;

Resolved, Fifth, That copies of these resolutions be distributed generally, and furnished to the Vicksburg Evening Post and Vicksburg Herald for publication, if they will do so, inviting them to join with us in this much needed reform;

Resolved, Sixth, That a copy be sent to each of the following law enforcement officers of our city, county and state, for their information and encouragement: Mayor J. C. Hamilton, Chief of Police W. J. Tucker, Sheriff Joe Ring and Gov. Hugh White.

Duly considered and passed this the 30th day of August, 1936.

CHARITY HOSPITAL
EXPERIENCE

Student Mamie Lee Williams
B. B. I., New Orleans

I walked up to the bedside of a patient in the T. B. Building at the Charity Hospital, spoke to her and asked her if she knew Jesus as her personal Saviour. She said she did

THE FLORENCE REVIVAL

Our revival just closed Friday night. We feel that to many life seems quite bright. Because we had the assurance of God being near, And souls added to his kingdom that he loves so dear. Our prayer services were to me, as never before, Because it seemed that God stood at the door. He has promised to those who meet in his name, And to him his wonderful promises claim. So this we did, and in our midst he came. And I pray that each heart will be burdened the same. Let's continue to pray for the lost souls each day. And the revival will not be closed in a day, as we say, But should only start us going forward with a new zeal. And to the lost in God's name let us appeal, And ask God to give us wisdom who upbraideth none. And lean on God who for us gave His Son. We feel that to us brother Johnston has been Sent by God to his kith and kin, And may the many kind, sweet words he spoke Sink deep in the heart, as if they were wrote; For brother Johnston let's always remember to pray, And may God again send him our way. Our pastor, brother O. P. Moore, may we all love him dear, For I'm sure God also sent him here. May we to him pledge our hearty cooperation. And to God our duty in our rising generation May we to our Lord more faithful be, So in that great day we will not hear, "Depart from me." But instead let's be instrumental in many of the souls that's won, And in that judgment day, hear the words, "Well done."

—(Mrs.) Pleas Berry

not, but she was interested. She wanted to be saved but did not know the way. She was very weak and coughed almost continuously. I told her the way as best I could, but she could hardly talk at all. Every time she opened her mouth she would start coughing, but when she was a little better we prayed. She did not accept Jesus, and the next Saturday evening I went back to see her. Her condition seemed worse, however, she did not cough as much, and I told her again of the love of Jesus, and this time she did profess faith in Jesus as we prayed.

The next Saturday I went back to see her and her bed was empty. My first thought was, she is dead, but another patient told me she had been transferred to a private room. I thought she was too sick to keep in the ward with the other patients and had to be taken to a room by herself. But when I walked in, she was sitting up in bed much better and very happy. I told her she should unite with a church and be baptized. She did not seem to understand this but said that if she knew Jesus wanted her to, she would. The next time I called her

bed was empty again and they told me she was well enough to go home that morning.

—BR—

Visitor: "And how old is the baby, dear?"

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Dly PM	Dly AM	TABLE NO. 23		Dly PM	Dly AM		
3 15	8 00	Lv COLUMBUS Ar.	1 40 10 30				
3 47	8 32	Hickory Grove	1 13 9 58				
4 00	8 45	State College	1 05 9 45				
4 05	8 50	STARKVILLE	1 02 9 40				
4 41	9 26	Maben	12 29 9 04				
4 47	9 32	Mathiston	12 23 8 58				
5 05	9 50	Eupora	12 05 8 40				
5 21	10 06	Tomnolen	11 49 8 24				
5 29	10 14	Stewart	11 41 8 16				
5 45	10 30	Kilmichael	11 28 8 00				
6 05	10 50	Ar. WINONA	11 10 7 40				
6 20	11 10	Lv. WINONA	11 00 7 30				
6 46	11 36	North Carrollton	10 34 7 04				
6 48	11 38	Carrollton	10 32 7 02				
7 14	12 04	County Line Store	10 06 6 25				
7 25	12 15	GREENWOOD	9 55 6 13				
7 47	12 37	ITTA BENA	9 33 5 49				
8 01	12 51	Colony Town	9 19 5 37				
8 13	1 03	MOOREHEAD	9 07 5 27				
8 18	1 08	Baird Jct.	9 02 5 22				
8 28	1 18	INDIANOLA	8 52 5 10				
8 40	1 30	Holly Ridge	8 40 5 00				
8 50	1 40	Dunleith	8 30 4 50				
9 02	1 52	LELAND	8 18 4 45				
9 20	2 10	Ar. GREENVILLE	8 00 4 30				

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PROMOTION DAY

Sunday, September 27, is Promotion Day in our Sunday schools. We hope that each pastor and superintendent will prepare a worthwhile program and use such promotion certificates as will help make the program more practical and attractive.

Above everything else we would like to call attention to the department superintendent and teachers, that you do what you can through personal work and evangelistic service in your department, to win the lost to Christ before Promotion Day. Remember this may be your greatest opportunity and, in fact, the only opportunity that you will ever have to win them from your department and your class. It would be the most valuable service you could have if you would do personal work and then plan an evangelistic service in your department in which the lost are won before Promotion Day.

J. E. Byrd

REVIVAL MEETINGS

The second Sunday in July Dr. John F. Carter, Newton, Miss., joined us in our revival at Oakland. We carried the service through Friday night. There were three additions to the church by baptism and the church was blessed with the good preaching of brother Carter.

We began our revival at Mount Pleasant the third Sunday in July with brother L. G. Cannon, Memphis, Tenn., doing the preaching. We had a good meeting with one addition to the church. Brother Cannon is one of our boys and we are proud of him.

The fourth Sunday in July I had the pleasure of assisting Rev. R. L. Breland in a revival at Pittsboro. We had a good meeting in this good church, and I was so happy to be with brother Breland and the good people of Pittsboro. We had ten additions to the church. As you know, brother Breland has reported this meeting already.

The first Sunday in August we held a meeting at Poplar Church. We seem to have had a good meeting here, however there were no additions.

The second Sunday in August we began our revival here in Decatur, Miss. We had Dr. L. B. Campbell, Canton, Miss., with us. He is the only ex-pastor living. We all enjoyed the centennial celebration the first day. And from the very start the Spirit led all into thanksgiving to God for this great old church of one hundred years' service, and prayer that we should have the greatest revival in the history of the church. The Lord answered our prayer by reviving the church and adding forty-eight to our membership; twenty-eight by baptism. We are happy as we go forward in the Lord's work. We are anxious for brother Campbell to come and be with us again.

The third Sunday in August our revival began in Beulah Church, another church that has one hundred years of history. Brother R. L. Breland, Coffeeville, Miss., an ex-pastor, did the preaching. We had good preaching and much pray-

REVIVAL MEETINGS
J. R. G. Hewlett, Pastor

Pope Church: The pastor was assisted by Rev. J. E. Hewlett of the Seven Hills Baptist Church, Owensboro, Ky. The meeting began the first Sunday in June running through the week. One for baptism.

Pharsalia Church: This church is just one year old. The meeting began the third Sunday in July and closed Friday night. The pastor was assisted by J. Edwin Hewlett. Four for baptism.

Paul Church: The meeting began the fourth Sunday in July, continuing through the week. The pastor was assisted by Rev. Percy Harrington of Clinton, Miss. Results: for baptism 1; by letter, 1.

Mt. Pisgah: The meeting, which began the first Sunday in August and closed the second Sunday morning, was conducted by the pastor. Five for baptism.

Friendship Club No. 1: The meeting, which began the second Sunday night in August and closed the following Saturday, was conducted by the pastor, being his eighth meeting in this church. The largest congregations in the history of the church. Four for baptism.

Wayside Church: The meeting began the third Sunday in August and closed the following Friday night. The pastor conducted the meeting, Rev. J. Edwin Hewlett preaching four times in the meeting. This is the eighth meeting the pastor has conducted in this church during a pastorate of nine years. Eight for baptism; four by letter.

Corinth Church: This meeting began the fourth Sunday in August at 3:00 P. M. closing the fifth Sunday night. It was conducted by the pastor, being his fourth meeting in four years. Six for baptism; four by letter.

These meetings were attended by the largest number of people known to attend meetings in these churches for several years.

THREE YEARS AT WINNFIELD, LOUISIANA

The First Baptist Church is observing the third anniversary of Pastor B. C. Land. Dr. Land came to the pastorate of the First Baptist Church September, 1933, from Quitman, Mississippi, where he was pastor for more than four years. Dr. Land succeeded Rev. A. H. Cullen, who resigned January, 1933, to accept the First Baptist Church, West Frankfort, Illinois.

The three years which have just closed have been greatly blessed of the Lord. During this period the church received 415 new members, an average of nearly three members for every Sunday. One hundred and eighty-seven of these came by baptism. The net increase in the membership during this period was 272, which brings the membership of the

ing, and the Lord added thirty-three to our membership; twenty-eight by baptism.

We feel sure that God will bless His people as they believe and live His teaching in His word. Fraternally your brother in Christ,

J. E. McCraw

Decatur, Miss.

church to 1,020. Eight hundred of these are resident members.

The church raised a total of more than \$28,000 during this period, an average of more than \$775.00 a month or nearly \$180.00 a Sunday. Approximately \$7,500 of this amount, or more than 25 per cent was given to outside causes. Around \$2,500 were spent on the church building.

During these three years the church building has been completed. Several Sunday school rooms have been provided in the Primary and Junior departments, equipped with new chairs, tables and ceiling fans. Built-in cabinets were installed in the kitchen. A suite of three offices has been opened up and equipped on the basement floor. The church now has three offices equipped with desks, chairs, typewriter, and steel filing cabinet. The old pastor's study on the second floor was converted into a Sunday school class room. The Intermediate department has been completed. The fourth and fifth floors, which were not being used at all, and could not even be reached, except by means of a step ladder, have been opened up and equipped for use. These two floors are now the home of the Young People's department.

Dr. Land begins his fourth year Sunday, September 6. The future of the church was never brighter. The church voted unanimously a few weeks ago to employ a music director. Within a few weeks at most the church will have two paid workers in addition to the pastor.

NEGROES ACCEPT JESUS
Student C. L. Bammesberger
B. B. I., New Orleans

Recently a certain experience with God permitted me to have while on a street meeting thrilled me and revealed that He can use the weakest of His servants. While a brother was bringing the message in a service in a colored section of the city, I noticed a fine looking intelligent boy about fifteen years of age sitting on a door step. As I walked toward him I noticed that he was listening attentively to the message. Another Negro boy came and sat on the same step. At the close of the message I approached them on the subject of salvation and both of them acknowledged that they were lost and wanted to take the Lord Jesus for their own personal Saviour.



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A. M. OVERTON, EDITOR
FULTON, MISS.

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I had prayer with both of the boys and they both prayed asking forgiveness and made a profession of faith in Christ. As I raised my head from prayer a colored man was standing directly behind me listening. He told me that he had a Bible in his home and requested me to give him a list of passages of Scripture that he might read when he went home because he, too, wanted to be saved. After conversation with him and telling him he could accept Jesus right then as his Saviour, he also responded and made a profession of faith in Christ.

He remarked that on the previous morning he had heard his wife, who was a Christian, praying for him and weeping because of his lost condition. Her prayer was answered. God still answers prayer. Praise His name!

BR

Boss: "Mose, how come you to be all bunged up like this? I thought you were one of the best mule-tenders in the business."

Mose: "So I is, boss, but we done got in a mule last night what didn't know my reputation."—Ex.

BR

The local motor club was having its annual dinner, and one of the members said to a waiter: "I'm almost certain I've run across your face some time or other!"

"No, sir, it's always been like this," was the dismal reply.

Promotion Day
BIBLES

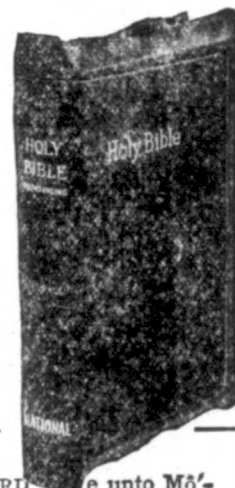
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Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for September 13

THE UNITY OF THE SPIRIT

Longer Lesson: Acts 15:1-35; Galatians 2.

The church at Antioch had been founded by men and constituted of men who believed and taught that salvation is in Christ Jesus alone, that it has its origin in the grace of God, and is appropriated by men through faith in Jesus. Jesus saves! Jesus saves! It is not faith which saves, but Jesus who saves. It is not my hand which nourishes my body, but the food I take. But I do take my food with my hand. Now, if there were no other way in the world for me to appropriate my food except with my hand, this would be an illustration. Of course our Lord is a living person and comes into intimate touch with us, but only as then the arms of our faith embrace Him are we saved.

Paul had preached this in Antioch and on his missionary journey. There were brethren up at Jerusalem of an entirely different mind. They were bred Jews, had Jewish traditions, Jewish views, Jewish standards. Some of their number came down to Antioch and told the brethren there that they must become Jews in the practice of ceremonies or they could not be saved. They were, let us say, perfectly honest in this. Our Lord had been circumcised, had been reared as a Jewish lad, and had observed the Jewish ceremonies. The earliest of the disciples were Jews, and these and their immediate successors might well infer that, as Christianity had begun, so, in outward as well as in the inward, it was to continue. Paul and Barnabas took a stand against the brethren from Jerusalem, whereupon there seems to have been considerable discussion of the subject. The brethren then decided to send Paul and Barnabas up to Jerusalem to counsel with the brethren there.

This has been called the first council of the Christian Church. In the sense in which it is so called, it was no such thing. It was not a convention of delegates met to attempt to fix some habit of ritual, or to give final form to the expression of some great truth. This gathering was a meeting of the church at Jerusalem to receive a deputation from the church at Antioch and to consult with them touching a subject of grace importance to the missionary enterprise.

The meeting seems to have been moderated by James. Peter spoke, at the end of much discussion and questioning in which the whole body of the believers seems to have felt at perfect liberty to ask questions or to give expressions to their ideas, and argued that those upon whom God had bestowed the Holy Spirit ought not to be brought under bondage to the Jewish ceremonial. Then Paul and Silas spoke of the wonders which God had

wrought among the Gentiles through them. Last of all James spoke summing what had been said by Peter and the missionaries, and telling the brethren what he thought it well to do. It is not necessary, certainly, to say that James did not speak as the bishop of the church, handing down an authoritative pronouncement, but as a Spirit-led brother to an assembly of equals. There seems to have been another meeting between Paul and the more learned members of the church in which Paul set before them the nature of the gospel which he preached, and which they saw contained the essentials of the truth necessary to lead a lost soul into safety in Jesus.

The discussion having been concluded, the Jerusalem brethren found themselves in accord with the Antiochians and their missionaries. The older group sent to the younger a writing in which they declared them free from observance of the Mosaic ritual, but urged upon them one consideration in the interest of purity, that they should keep themselves from idolatry and from fornication, and another in the interest of peace, that they should keep themselves from the eating of meat from the bodies of strangled animals, and from the eating of blood.

I. Unity of the Spirit in Directing.

There were well-intentioned brethren in Jerusalem who held opinions at variance with those held by equally well-intentioned brethren at Antioch. When there was danger of their being a division, the Spirit put it into the heart of someone to get the brethren of different opinions together and let them discuss their grounds of difference. When Spirit-led men differ, the best course always is to get together, bring their differences out into the light and look at them. Many differences will, when brought into the light, be found to be only shadows.

II. Unity of the Spirit in Harmonizing.

The Spirit does this. He always will in the case of men who allow Him to preside. When the deputation from Antioch had reached Jerusalem, "They were welcomed by the church, and the apostles and the elders; and they reported how great things God wrought with them. But they arose some . . . saying, 'It is necessary to circumcise them and to charge them to keep the law of Moses.' And when there had been much discussing." There is the story. There was divergence of opinion: there was difference of view: there was marked contrariety of conviction.

Differences of opinion are very fine signs of intelligence, wherever and whenever men have not with too little consideration closed their minds to the entrance of new truth. Minds rubbing against one another are polished bright. Clashing thoughts emit light. The friction of orderly, restrained, eager, intelligent discussion sharpens keen the intellect.

But there will be no permanent good gained aside from this incidental one except as the Spirit shall preside. Mere debate is likely to drive men farther apart than to bring them together, if only the

human elements enter. Give the Spirit presidency, fill the hearts of His people with a desire to know and do the will of the Lord, and discussion will lead them together. It is the Spirit's way to bring them together. So in this case concord replaced discord, unity displaced diversity, harmony came out of disharmony and the jangling of conflicting convictions. "It seemed good to the apostles and the elders, with the whole church, having chosen men from themselves, to send them to Antioch with Paul and Barnabas." There is the end of that matter. And when they would explain their conduct upon this occasion, they said, "It seemed good to the Holy Spirit and to us."

III. Unity of Spirit in Rejoicing.

"Having read it, they rejoiced at the exhortation." Of course! They were led by the Spirit, therefore, they rejoiced in the Spirit. "Rejoice in the Lord," says Paul, and the testimony of all His faithful ones through the years is to one fact: The joy of the Lord is the inheritance of His people.

Where shall the life of the happy man root itself? This is the quest of all men: "How shall I find joy?" Seek for the men who in the principles that govern their conduct stand farthest apart and then take all the men between, and you find this true of every one of them: He seeks the path in which he hopes to find the most of happiness, the largest need of joy.

How sad it is to realize that men will not seek the path in which God guarantees them rejoicing! Rejoicing with no bitterness in the dregs of the cup whence they drink it! Rejoicing with not a quail of conscience, not a twinge of remorse, not a ghost of an unhallowed memory to haunt the heart in the hour of loneliness! In the service of the Spirit there is joy forevermore; outside this service, there is no abiding happiness, no enduring joy.

IV. Unity of the Spirit in the Multiplicity of His Work (Vv. 36-41)

Must we say that the Spirit fomented the contention between Barnabas and Paul? Well, it would be as well not to raise questions the answers to which we could not understand, even if we had them. Young, unseasoned John Mark had found the way of the missionary too rock for him, and had gone home upon a former occasion, and stout-hearted Paul would none of him at this time, lest he should faint by the way again. So Barnabas took Mark and went on a mission for His Lord, while Paul took Silas and went on a mission for his Lord. Now we are in the clear light. Here are two parties instead of one, to lines of endeavor instead of one, two pairs of evangelists seeking the lost instead of one. Here are two couples of workers in different fields planting the seed of the gospel, the same gospel, and doing it under the direction of the same Spirit.

The Lord's fellow-workers busy in Cyprus; the Lord's fellow-workers busy for Him in Syria and Cilicia. Workers for the same Lord, engaged in the same work in every state in all the South, in Africa, in China, and in the islands of the seven seas. One unbroken line of laborers for the Lord, stretching across the gulf of years from Pentecost to the Parousia, and the humblest of us who work for Him everywhere clasp hands in the Spirit with Paul and Barnabas.

WAYSIDE MINISTRY

Student Lewis Keith, B. B. I.
New Orleans, La.

Last Sunday morning I went down to the end of Washington Avenue. I did not know what to do, but I did ask God to use me if He could. When I arrived there was a group of Negroes there. They were talking and seemed to be having a good time. I spoke to and listed to them for awhile. I was praying all the time for God to use me. Presently one of them said "This would be a good time to have some one preach for us." I realized that was my opportunity. I told them that if that was what they wanted, that was what I was down there for. They got very quiet and told me to go ahead.

When I left the dormitory, I thought I would speak on Nicodemus, but something seemed to say "Turn to the fourth chapter of John and talk about the woman who came to Jesus at the well." I read the first twenty-six verses. Then we had prayer. I did my best to show those men that God was able to save the lowest-down sinner in the world, if they would come unto Him by faith. I told them that Christ's mission in the world was to seek and to save and to save those that were lost. Then I told them that it was not by works of righteousness which we have done, but according to His mercy he saved us.

After I had finished my message, I gave the invitation that if any one there wanted to take this Saviour as his Saviour to come and shake hands with me. Then I told them by shaking hands with me would not save them, but by the act they would say to these present, "I am trusting in Jesus as my personal Saviour." Four came and said, "I take Christ as my personal Saviour." I thank God for using me to bring the Gospel to those men.

Four-year-old Bobby was stroking his cat before the fire in perfect content. The cat, also happy, began to purr loudly. Bobby gazed at her for a while, then suddenly seized her by the tail and dragged her roughly away from the hearth. His mother said:

"You must not hurt your kitty, Bobby."

"I'm not," said Bobby, "but I've got to get her away from the fire. She's beginning to boil."—Ex.

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